

THE
EVANGELICAL REVIEW.

NO. III.

JANUARY, 1850.

ARTICLE I.

MEURER'S LIFE OF LUTHER.

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1. *Luthers Leben aus den Quellen erzählt, von Moritz Meurer. Dresden, Verlag von Justus Naumann, 1843.*
2. *The Life of Martin Luther; related from original authorities. With sixteen engravings. By Moritz Meurer. Translated from the German, by a pastor of the Evangelical Lutheran church. NEW YORK: printed by H. Ludwig & Co. 1848.*

OF ALL that have lived since the establishment of the christian church, no man has exerted an influence on the destinies of mankind in any sense or degree as far-reaching, powerful, and thoroughly pervasive, as Luther. Since the days of the Apostles, no man has occupied a position on the great theatre of human life, for a moment to be compared, in its majesty and imposing grandeur, with that of our great Reformer. The church has been blessed with a multitude of great and good men, who accomplished, with ability and fidelity, their respective missions, and whose praise is in all the churches; but in that marvellous combination of powers, intellectual and moral, which invests its possessor with a decided mastery, a sort of dictatorship, whether acknowledged or not, over the collective mind of the human race, and whose faithful and fearless employment in the service of truth and goodness, renders him the benefactor of the whole family of man, Luther stands unrivalled and alone. In fact, Luther, or if any should so

prefer, the work which Luther achieved, is the grand central point from which the greatest and best developments of modern history radiate, and around which they revolve. That those who seek to trace human affairs to their sources are sensible of this, is obvious from the very contempt and obloquy, which have, in a certain section of the church, been, of late years, heaped upon his name, by degenerate protestants, recreant to those great principles which involve the freedom, the purity, the very life of the church. No man can look at the immense mass of literature, to which Luther and his doings have given rise, without according to him the conspicuous and important (we abstain here designedly from all other descriptive terms) place in human history, which we claim for him. No uninspired man has ever been more written about, both for and against, than Luther; none ever more enthusiastically admired and extolled, none more rancorously hated and more venomously vilified. All this renders it a work of supererogation to insist any longer on his *greatness*, however much dispute there may be as to the *nature* of that greatness, which we shall endeavor to consider calmly and without prejudice. So numerous are the biographies of Luther, that to read them all would be a super-herculean task. Among these we find every conceivable variety, from the elaborate and comprehensive history, embodying the rise and progress of the Reformation, or the vivid, sparkling and dramatic representation and scenic exhibition of D'Aubigne, to the simple, unpretending, but most copious, faithful and attractive memoirs before us, with a great many intermediate varieties, which we cannot tarry to specify. But they are for the major part, probably all, with the exception of Michelet's *Memoires de Luther*, a pleasing, instructive, but imperfect compilation from his own writings, and the work named at the head of this article, written from the subjective standpoint. The biographers of Luther have painted him more as he appeared to them, than as he really was; and the portrait has been faithful or untrue, grand or mean, in proportion as the artists were able to understand, to measure, to appreciate him and his position, to catch and delineate the ceaseless play of deeply-significant expression, shadowing forth the movements of his great heart, and his mighty spirit, on his speaking countenance, and to trace the inward life of the man, in the outward manifestations of his fervent piety—in his never-resting activity. Thus we have caricatures, in which every feature is distorted; eulogiums, in which all is magnificent, splendid and glorious; and rationalistic disquisitions, in which every thing is acutely scanned,

minutely measured, shrewdly explained, and summarily decided and placed beyond the pale of further discussion. There has been a most ample display of subjectivity, in all its rampant self-complacency, or, more modest in its manifestations, in truly admirable works *on* Luther, — in divers attempts to portray to the eye of mankind the great hero of the Reformation; but we have not, until lately, been favored with a Daguerreotype likeness, taken directly from the majestic form of the Reformer himself. This, therefore, has been the desideratum, in order that men might have Luther as he lived, and wrote, and spoke, and acted, and died, before them, in the simple beauty, dignity and excellence of his own character, not bedizened with any foreign ornament, or tawdry trumpery, and that thus they might form their own estimate of his character and greatness from a picture, about the fidelity and objective truthfulness of which there could be no dispute or doubt. And it is such an objective representation of Luther and his life, that the work of Moritz Meurer professes, and most justly professes, to be. Ere we proceed to any further remarks on this work, we claim the privilege of saying a few words, from our subjective standpoint, with reference to that occupied by some others.

If we except Roman Catholic writers, and the silly twattlers of the Oxford school, we have little reason to complain of the spirit in which modern authors have written concerning the life, character, and achievements of Luther. That he should be duly appreciated in Protestant Germany is no more than we naturally expect: that Protestant Americans should admire, honor and revere him, is equally natural: that of late years English writers of great ability, have expatiated, with glowing eloquence, on his character, and forcibly set forth his claims upon the profound gratitude, and the perpetual veneration of christendom, is a gratifying evidence, that his greatness is more and more widely understood and thoroughly appreciated. There are not many among the enlightened men of the present age, who manifest any disinclination to do him ample justice. For two men of no mean reputation in the world of letters, the distinction has been reserved of speaking disrespectfully and contemptuously, the first of the Reformation alone, the other of Luther and his achievements: we refer to Dr. Durbin and Mr. Hallam. Respecting the recently published opinion of the former we do not think it worth while to say much. It betrays so glaringly the effervescent self-complacency and arrogance of Methodism, that none but decided sectarians of his own denomination will be likely to

assent to it, and his dictum so clearly proves, that he does not even remotely or faintly begin to understand his subject, that he knows nothing at all about the character and spirit of Luther and the Lutheran Reformation, that, really, it would be a waste of time and labor to devote another word to the refutation of an assertion, absolutely pitiful in its ridiculous absurdity.

But at the opinions, so deliberately and soberly put forth by Mr. Hallam, a critic in general so calm, judicious and just, we are greatly amazed. He thinks that men have formed a very exaggerated estimate of Luther's intellectual greatness; he regards him as entirely overrated, even, by Schlegel, who, a professed critic as well as Mr. Hallam, was certainly not biassed in his opinions by any sectarian partialities, or theological prepossessions; he speaks disparagingly of his genius, almost contemptuously of his learning, and sneeringly of his judgment; he condemns his theology as inconsistent with Scripture and with itself, and declares roundly, that "some of his treatises, and we may instance his reply to Henry VIII. or the book 'against the falsely-named order of bishops,' can be described as little else than bellowing in bad Latin." Those who have any desire to see all that Mr. Hallam says of Luther, will find his opinions expressed in various places of the first volume of his "Introduction to the Literature of Europe in the fifteenth, sixteenth, and seventeenth centuries," more particularly at p. 197 sq. We may mention in this connexion, that, on this subject some of the finest minds in Great Britain are totally at issue with Mr. Hallam. And indeed, we do not think his opinion worth regarding, for evidently he is here either under the influence of an early-imbibed and settled prejudice, or actually in the same predicament as Dr. Durbin, i. e. in blissful ignorance of his subject; and we notice it merely because of his high reputation as a literary critic, which he has fairly earned by his vast research, and the general acuteness and correctness of his views, and because the injustice of his sweeping charges against Luther have given rise to the few general considerations which we wish to present, before we proceed to comment on the work named above.

If Mr. Hallam is to be believed, Luther was totally destitute of genius, nay of any extraordinary ability, and as for literature, "none had he himself," says our critic, "save theological." This judgment of Mr. Hallam's is so utterly at variance with the verdict of all candid and impartial Protestants, that to set soberly about its confutation would seem almost like childishness. Luther, that man without literature, was the

chief ornament and pride of his university, the able and eloquent expounder of the Aristotelian philosophy, before he shone as a theologian; he was a thorough Hebrew scholar, and to assert, that oriental learning is nothing more than one department of theology, is downright affectation; he was intimate with the classics, especially those of Rome, and wrote Latin verse with great facility;¹ he was a poet of deep inspiration and great power of utterance; his expurgated or improved version of many of Æsop's fables, preceded by an interesting and instructive introductory dissertation, betokens his intimacy with classic lore, and shows what he might have accomplished in this direction, as a critic, and an entertaining popular author, had his life of ceaseless activity left him time for such pursuits; his published letters, models of epistolary writing, and filling five bulky duodecimos, were addressed to all sorts of persons, in every rank and station of life, and treat of every variety of subjects; his lively and brilliant conversation embraced every department of human knowledge, then cultivated, and afforded entertainment and instruction not only to the unlearned but to the most opulent and polished minds of his time; he

¹ In proof of this and as a sufficient answer to Mr. Hallam's attempt at wit, in speaking of Luther's attack upon the English monarch, which is, after all, perhaps, in the eyes of this Englishman, the greatest offense that he has committed, we merely subjoin the following specimen of Luther's Latin versification, which is to be found in the edition of his works now in the course of publication by Irmischer, at Erlangen, (*D. Martini Lutheri Exegetica opera Latina curavit Dr. Joan. Conrad. Irmischer, Ecclesiae Neopolitanae Erlangensis Pastor alter.*) Tom. xvii. p. 265. It is a version of Psalm 128, and when Mr. Hallam produces any thing at all comparable to it in grammatical propriety and poetical taste (in the same language) we will admit his right to criticise Luther's Latin.

Psalmus CXXVIII,

Carmine phalecio redditus a D. Martino Luthero, anno 1543. et oppositus Martialis epigrammati: Vitam quae faciunt beatiorem etc.

Vitam quae faciant beatiorem,
O carissime christiane, sunt haec.
Aeternum dominum Deum timere,
Mandatque sui vias amare.
Sit victus manuum labore partus,
Sic vivis bene, sic eris beatus.
Uxor prole tuam domum beabit,
Laetis ut generosa vitis uvis.
Ad mensam tibi filii sedebunt,
Ut pinguis tenerae novella olivae.
Sic fidus benedicitur maritus.
In casto domini timore vivens.
Donet te benedictione semper
Ex Zion dominus Jerusalemque.
Florentem faciat bonis vigere,
Ut natos videas et inde natos,
Et pacem super Israel per aevum.
Hic dicat pius omnis amen, amen.

may be said to have created the modern language of Germany, in which his writings have served as a model to all subsequent ages; and, to say nothing of his other works, no later production can be compared, in point of simple elegance, unaffected sublimity, and nervous power of style, with his translation of the Bible, considered merely as a literary performance: and yet, notwithstanding all this, Luther "had no literature save theological!" Verily Mr. Hallam must have presumed greatly on the ignorance and credulity of the age to hazard such an assertion.

We merely add here the following statement from the work before us: "At Erfurt he came in contact with the cavilling dialectics of those times, and with his ready powers of perception he speedily made himself master of them. As his earnestly inquisitive spirit, however, longed for different and more substantial food, he privately read most of the ancient Latin authors, the works of a Cicero, Virgil, Livy, and others. And this he did not merely after the manner of school-boys, on account of the words, but for the sake of the instruction which they afford, and the mirror of human life which they hold up. This caused him more attentively to weigh the sense and the meaning of these writers, and, being gifted with a faithful and sure memory, he always had at his command most of what he had read or heard. . . . Nor did he ever doze away or neglect any lesson, but sought opportunities to make enquiries of his teachers, respectfully conversing with them; often too, reviewing with his chamber-fellow what had been learned; and whenever there were no public lectures, he could always be found in the university library." p. 14. sq. And all this before he had ever so much as seen a Bible. If such are the pursuits and habits of an *illiterate* man, we should like to know what *are* those of the man of letters.

We are willing to admit, that the strength of Luther's genius did not so much appear in clear, comprehensive, connected argumentation on abstract subjects, as in the distinct, intuitive perception, and the firm grasping of great and important truths, and of their relations to each other, and to man's character, duty, and destination, and in that unshaken tenacity of purpose, that prompt and vigorous action, which are the offspring of clear and strong convictions of truth and duty. We do not always, perhaps not generally, when the higher mysteries of religion, and the more abstruse points of belief are under discussion, find in his writings that clear, close, consecutive course of reasoning, which at once satisfies the minds of others, and irresistibly forces conviction upon them.

But this was not the result of any vagueness or want of clearness, in his own mind. Luther's mental vision was exceedingly acute and far-reaching, and pierced at once to distant points, which other eyes could reach only by slowly traversing the intervening medium. And it is in consequence of this intuitive perception of truths and their relations and corollaries, that he often reaches his conclusions by elastic bounds, where others come to the same result by tardy and careful groping and plodding over a long and wearisome way. Had he discovered any great and momentous truth, the effect was not as in the case of those, before whose intellectual sight such truth appeared like a dim nebula in the darkness of an almost immeasurable distance, requiring minute and anxious inspection through a telescope, but it was as though a new sun had suddenly burst from beneath the horizon, and, darting athwart the sky, had fixed itself in the zenith, shedding its brilliant light around, illuminating other bodies far and near, but by its dazzling splendor preventing the spaces between them from being, in every instance, duly explored and carefully scanned. Of this we have an illustration in that first great discovery which he made in the first Bible that came into his hands, that salvation is by faith, and by faith alone. Mr. Hallam reckons the strong assertion of this doctrine among Luther's paradoxes, or "unlimited propositions," and positively denies its truth. But this doctrine was the bright and everbeaming sun, in whose light Luther now read and understood the Scriptures. And it is "as true as the sun." It may be that Luther, in asserting and defending it, sometimes dealt in language too strong and sweeping, that he fell into vehement dogmatism, and was even betrayed, for a time, into false conclusions, as, e. g. in respect of the genuineness and value of the Epistle of St. James, which he subsequently fully acknowledged. But all this was the result of peculiar circumstances. We are to remember how Luther came to state this doctrine so broadly, to defend it so vehemently, and to make it the great *punctum saliens* of his theology. It must be borne in mind that, while Luther, though engaged in earnest inquiry, was still encompassed by the darkness of popery, this great truth suddenly burst upon him, took his understanding by storm, agitated his soul with a very whirlwind of thought, and threw open to his enraptured contemplation the glorious economy of the Gospel-dispensation, until then hidden from his view. Hitherto he had been blind, now he saw; and, like a man born blind, and suddenly gifted with sight, he could not bear that any thing should derogate from the glory, and shut him out from the

enlightening and cheering beams, of that sun which enabled him to see. And hence, in urging and vindicating the paramount importance of this great truth, he sometimes expressed himself with a breadth of language, and a boldness of assertion, which seemed to involve contempt of other momentous truths. But this was only in appearance, and it is only to superficial readers of his writings that it can appear so. It seems almost idle to state, that Luther no where denied, but that he always insisted upon, the necessity of good works, of a righteous and holy life. Let this one passage suffice, to set forth his view of the connexion of faith and works: "We are made free by the faith of Christ, not from works, but from the self-complacency of works, i. e. from the foolish conceit of justification obtained by means of works. For faith restores, rectifies, and preserves our consciences, whereby we learn that righteousness does not consist in works, although works cannot, and ought not to be wanting."¹ It is, and will ever remain, unalterably true, that man is saved by faith alone. His works have no more to do with his salvation, with his justification before God, than his knowledge has. Yet his knowledge of the truth is as important in leading to faith, nay in rendering it possible, as works are in furnishing evidence of its presence, or rather as the indispensable fruits of faith. And to Luther belongs the merit of reproducing to the world, from the treasury of divine truth, long buried in dusty libraries, and concealed under popish rubbish, this cardinal doctrine of the Gospel. Had Luther had Gnostics to deal with, instead of Papists, he would probably have as vehemently contended against the pride and self-sufficiency of reason, as he did against the "presumption of justification derived from works."² And then Mr. Hallam might have had the satisfaction of maintaining, that he dealt in paradoxes and unlimited propositions to the disparagement of reason and knowledge, in order to exalt the exclusive importance of faith. Luther knew as well as Mr. Hallam, and doubtless much better, the significance and importance of good works in the christian profession: he knew perfectly well, that all claims to religious faith, without holiness of character and righteousness of life, are utterly worthless: that by their faith believers become branches of the true vine, and that of this union good works are the necessary, un-

¹ "Non liberi pro fide Christi ab operibus, sed ab opinionibus operum, i. e. a stulta præsumptione justificationis per opera quaesitae. Fides enim conscientias nostras redimit, rectificat, et servat, qua cognoscimus justitiam esse non in operibus, licet opera abesse neque possint neque debeant."

² Præsumptionis justificationis per opera quaesitae.

failing, spontaneous fruit — the necessary manifestation of the soul's new life. Can any one that knows aught of Luther's own religious life, — any one, in fact, but our sagacious critic, seriously doubt, that his understanding was perfectly right on this subject? And if, any where, his language appears one-sided, it must be explained from other parts — from the whole tenor — of his writings: a process necessary, sometimes, in bringing out the whole and proper meaning even of the sacred Scriptures.

We have admitted, that Luther did not *preëminently* evince the greatness and power of his genius, by clear, comprehensive, and close ratiocination; that his intellectual vigor was rather manifested, not only in the illumination, the distinct assertion, and the bold application of great principles, but in the discovery, appreciation, and clear annunciation of great and pregnant truths, of their scope and general relations; and that he found them less by the process of laborious inquiry, and tardy induction, than by the piercing keenness and the discriminating sagacity of his mental vision. The line of reasoning which was to commend them to the acceptance and to explain them to the understanding of others, — to bring them into just connexion with other truths, to exhibit their relative position and importance in the great system of religious truth, was a matter of after-thought, involving a process not always palatable to a mind as vigorously active as his, which marched forward with the stride of a giant, where others could but plant one foot directly in front of the other. And yet there are among Luther's writings some, in which he exhibits all the close and irresistibly conclusive reasoning of the most skilful logician, thus showing, when time and circumstances permitted, that he was as perfectly master of dialectics as any of his compeers.

It is strictly in accordance with those intellectual peculiarities which we have ascribed to Luther, to say, that he had an eminently keen eye for the objective. We may, indeed, most justly assert, that in a very great portion of his works, we witness the mighty conflict of objective truth, with the subjective notions and speculations of that and of past ages, and the condemnation of those of later times. And it is this distinct, full, and striking presentation of objective truth, which, apart from his flow and power of language, his overpowering eloquence, has given his writings such a deep and permanent influence over the minds of men. Among plain, practical, and consistent members of our church, a dictum of father Luther puts an

end to all doubt and dispute. His statements commend themselves with singular force not only to the unsophisticated understanding, and the unpurged common sense, but to the humbly believing soul, that desires not rationalistic definitions, explanations, and refinements, but clings to words of power, which speak to it with an authority and a *παραβολή*, [freedom] that no human utterance can claim, except it be manifestly and thoroughly imbued with the spirit of the sacred Word. And if, "throughout a great portion of christendom, subjective Protestantism has been gradually degenerating into the corresponding extreme of multiform division, of arbitrary determination, and of the contempt of all authority," not only is the cause not to be sought in the character, the activity, or the writings of Luther, but it is manifest, that, the more the Protestant church recovers from, and renounces this purely and extremely, and wrongly, and mischievously subjective tendency, she will, and she does, return to the position maintained by Luther, as regards the faith; the organization, the usages and practice of the church catholic. This decided and powerful vindication of the objective truth of Scripture against all the subjectiveness of men, appears most strikingly in his exhibition of the nature of the Lord's Supper. In the view to which he so firmly adhered, the Lord's Supper is not, as in other systems, a vague ceremony, to which we may attach all sorts of subjective notions, according to our individual standpoint, but it is an actual, veritable something, of very definite and august character, a great, and glorious, and sacred mystery, in which the word, and promise, and presence of the divine Savior, connecting themselves in a manner which it would be presumptuous to endeavor to explain, with outward and visible symbols, convey unspeakable blessings to the believing soul. And therefore the consistent Lutheran, finding in the eucharist something real and objective given, would rather die at the stake, than forego the fulness of the blessing which that Sacrament offers to his soul.

But, still further; if the greatness of Luther's intellect does not always appear "in the clear and comprehensive line of reasoning," this is likewise, in a great measure, to be ascribed to the vast multiplicity, and the almost incredible amount of his daily labors. His time was too much occupied, his mind too much engaged, his attention too much divided, by a ceaseless round of the most multifarious duties, by affairs and interests of almost every conceivable variety which demanded his consideration, to admit, at all times, of his sitting down quietly in his study to follow up a line of argument, through

all its slow, cautious, and minute processes, like one who, like Erasmus, had nothing to do but to nib his pen, and then to expatiate ad infinitum. We have already maintained that, when time and circumstances permitted, or there was special reason for more than ordinary care, Luther could reason as clearly, comprehensively, and closely as even Mr. Hallam could desire. But if the vigorous and daring character of Luther's mind, his power and habit of bold and rapid excursion in the field of thought, his quick and piercing sagacity, combined with the vast amount and compass of his labors, made him often impatient of the tardy, and minutely analytical and cautiously synthetical processes of the professed dialectician, and led him to the employment of an axiomatic and *ex cathedra* style of writing, we find in this his brilliant and nervous style, enunciating great and momentous truths in clear, vigorous and comprehensive language, and with an eloquence often perfectly overpowering, the brightest expression of his powerful genius. It was, if we rightly remember, Carlyle, who gave as one reason why he considered one of the most illustrious authors of the present century as destitute of true genius, this, that his writings contained none of those profound, pregnant, and brilliant sayings, which can be separately quoted, and become household words in the world of cultivated mind. The reverse is the case with Luther. There is no writer whose works more abound in terse, compact, deep and convincing utterances, that speak with authoritative power to the soul,—in “thoughts that breathe and words that burn,” in clear and comprehensive sayings upon every concern and interest of life, which become the common property and indistructible heirlooms of enlightened nations, which awaken and suggest thought, which furnish employment to numberless commentators, and serve, from age to age, as statutes for the decision of disputed points.

To say that Luther never erred would mean, that he was more than human. When we consider the education which he had received, the age in which he lived, and the astounding number and extent of his labors, the wonder only is, that he made so few mistakes, that he so speedily and thoroughly emancipated himself from all vital error, and that he achieved such extensive and brilliant conquests in the realm of truth. It is, in fact, the comprehensiveness of his genius that amazes us, and for this Mr. Hallam has no eye. According to him, Luther had no genius, because he came short of actual perfection in one or the other department of intellectual activity and culture. But though Luther did not attain to unrivalled

greatness as a poet, a critic, or logician, he was truly great in that rare combination of intellectual endowments and attainments, and of moral qualities, which render its possessor capable of grappling with the greatest affairs of humanity in their largest bearings, to deal with the interests of individual and social man, as a denizen of earth and a pilgrim to heaven, both in their widest compass and their minutest details, and to be, in every situation and position, however difficult and perplexing, *the man* whose counsel and whose action go directly to the point, with the needful, the decisive and the salutary effect, demanded by the occasion and the juncture of affairs. Luther was not at liberty, nor had he time, to devote himself exclusively to any one particular department of science, to any one separate branch of human culture, so as to achieve, in that one pursuit, that peerless distinction, that unquestionable mastery, which belongs to Shakespeare and Milton in poetry, to Newton in physics, to others in other distinct walks of science or literature. But those, whose genius is thus exercised mainly in the achievement of unrivalled excellence in one specific direction, are seldom, perhaps never, eminently great in any other. The exceptions are certainly so very few and far between as only to confirm the rule. In respect of learning, it is, indeed, true, that theology was Luther's appropriate department, to which his best powers were mainly devoted, and in which he was, in the depth, the soundness, and the compass of his knowledge, the equal of his greatest cotemporaries, the superior of most. In elegant and minutely critical scholarship Melancthon was doubtless his superior. But the piercing sagacity, and the comprehensive range of Luther's vision, combined with the tenacious grasp with which his powerful understanding seized and held fast every truth once clearly discerned and fairly mastered in all its relative bearings, saved him from all those vascillations, inconsistencies and unadvised concessions; those futile attempts to patch up an old garment with new cloth, and to preserve new wine in old bottles, into which his timid friend suffered himself to be betrayed. Indeed, Luther's greatness in this one department of theology alone appears almost marvellous, when we consider how numerous and diversified were the subjects and affairs, which constantly claimed his attention, and in which his advice and influence were perpetually in demand. He had greater things to do than to become a Milton, or a Reuchlin, or a second Aristotle. His mission was not only to dispel the darkness of error and superstition and falsehood, which had settled down upon theology, and wrapped the church in night, and again to elevate

aloft the beaming light of gospel-truth, which had so long been hidden from the eyes of men, but to guide that mighty revolution, that searching and thorough Reformation, which Providence had made him the instrument of commencing, and of conducting to such a state of forwardness in its developments, as to leave no doubt of its ultimate result: and here, in his dealings with the learned and the unlearned, with princes and with peasants, in matters great and small; he exhibited an extent of knowledge, an acuteness and soundness of judgment, a correctness and comprehensiveness of view, a decision, boldness, promptness, firmness and vigor of action, a directness and masculine force of argument, a sort of ubiquity of influence, by his presence and his pen, arising from the versatility of his powers, and the universality of his internal resources, and withal, an eloquence, which Schlegel characterizes as "most original, surpassed by few names that occur in the whole history of literature," that fill us with admiration, but make us cease to wonder at the results which he accomplished. If Luther was great in the study, in the professorial chair, in the pulpit; great as the fearless champion of truth before the principalities and powers of this world, he was equally great in general affairs, as a universal man of business. And it is this his collective greatness which is the most wonderful; for, as we have already more than once insisted, how rare is that combination of intellectual and practical genius, which, in connexion with true moral courage, is equally efficient in influencing, guiding, guarding and promoting the manifold interests of human life!

Many writers have employed themselves in commemorating a variety of external circumstances, which, as they profess to believe, would have effected the Reformation even though no Luther had appeared. We confess ourselves incapable of appreciating the force of their reasoning; and from the result of the recent revolutionary movements in Europe, these theorists may learn, that where the guidance of a master-mind, of a commanding spirit, is wanting, no great enterprises, affecting the affairs, and involving the interests, of communities, of nations, nay, as in the Reformation, of mankind, can result in any thing but disaster and discomfiture. It would be just as pertinent to maintain, that the French nation would have prosecuted, and that with the same success, those wonderful campaigns which convulsed Europe from its centre to its utmost bounds, without the devising, guiding and executing genius of Napoleon. We do not believe that Luther was, in any sense, the child and creature of his time — the exponent

of his age: he was, in his moral greatness and strength, the child of God's truth in the Bible; and thus begotten from above he became himself the father of that great Reformation, which has changed the aspect of the world. We certainly do not doubt, that that "sacred and secret hand," which directs the destinies of mankind, could and would have found, or prepared in due season, another agent, alike fitted for the great work. But this admission does not in the slightest degree detract from the importance, or derogate from the greatness, from the fitness for the work, of the agent whom Providence *did* employ in its accomplishment. The more the history of the Reformation is studied, the more clearly does it become manifest, how entirely its character, its progress and its success depended, under Providence, on the character of Luther.

We shall conclude these general reflections, which have already been extended to a greater length than was originally intended, by referring, for an estimate of Luther's character and greatness, by most competent judges, to the sermon preached by Dr. Bugenhagen, and the address delivered by Melancthon, at Luther's funeral, which close the volume named at the head of this article. And it is, indeed, time to cease from our subjective discussion, and to direct attention to the work before us. We shall confine ourselves to a general view of its character, design and execution, and offer our readers a few interesting extracts.

We have already intimated that the author, or, as we ought perhaps rather to say, the compiler does not give us any opinions or notions of his own; that he abstains from all subjective delineation and coloring of the great subject of his memoir. He places before us Luther's life and character, as they are imaged in his own words, written and spoken, and as his contemporaries, who had the best opportunities of knowing him thoroughly, depicted them. Meurer says in his preface, "that here, for the first time, the attempt is made of portraying Luther's life entirely from original sources, and indeed, throughout, in their very words, so that we become acquainted with Luther, as he presents himself to us in his works and letters, and as his friends and contemporaries described him." To this plan the editor or compiler has strictly adhered, and we are glad to bear witness to the entire success of the attempt. The materials are, of course, not thrown loosely or promiscuously together, but thoroughly digested into a well-rounded whole; they are selected with great judgment and discrimination, and very happily arranged and connected, so that they form an unbroken, continuous narrative; and after wading

through volumes of subjective description and dissertation, sometimes of empty declamation and fustian, it is quite delightful and refreshing to sit down quietly to gaze at this simple and unadorned, this living and speaking likeness of the great man himself. Here we are never left to doubt, lest the likeness should have been distorted or destroyed by excess of either light or shade, by coloring either too strong or too feeble; for it is the man himself who stands before us and speaks to us; and where he himself withholds the desired information, we receive the witness of his intimate friends, and of his well-informed contemporaries. In order that our readers may see, what the compiler himself says respecting his method of proceeding, we present here the following extracts from his Preface: "The compiler has abstained from making any additions of his own: he has studied his authorities carefully, and has examined, compared and compiled with the utmost watchfulness. . . . A material alteration the compiler has as little allowed himself as a material addition. His entire additions confine themselves to the connection of the various authorities, the borrowed passages, &c., so that they may be compared to a string upon which the pearls are strung, or the mortar which binds the building-stones of a house. Whoever will take the trouble to compare the authorities cited at the close of each chapter, will find this assertion verified.

This mode of representation necessarily has its defects: it is natural that the language will not be as fluent and smooth as if it had come from a single pen. But if the work has otherwise succeeded, the *gain* for the reader will be greater than the *loss*. Here he has a Luther as he actually presented himself, and as he appeared to those who surrounded him; no ideal, and no caricature. It is true, that the reader must form his own judgment, but the material has been laid before him in all candor; and as regards the language,—its freshness, originality and variety will compensate him for the lack of smoothness and symmetry.

Accordingly it is evident, that this History of Luther stands diametrically in opposition to those histories which represent him '*in the light of our times*,' or dress him in this or that garment, according to the peculiar plan that may, perchance, be followed.

As regards the *selection*, made from the rich treasury which stands at the command of a biographer of Luther, the compiler does not expect to have satisfied all, nor that his choice has been always the very best. But he must also, in this respect, for the understanding of some, remind the reader of

those points in which this work differs from many, (if not from all,) of its compeers. While in many biographies of Luther, the whole history of the Reformation is embodied in extracts, the compiler has, on the other hand, strictly kept in view, *that his sole design was to write a Life of Luther*; he has, therefore, only so far touched upon the scenes of the Reformation, as Luther himself participated in them, thus giving in these narrow limits an unequally greater amount of details, than is generally to be found in (most) other biographies of Luther.

The compiler has directed his particular attention to Luther's *works*: whatever was found in any manner of importance, has at least received notice according to its contents; extracts, or at least specimens, of the more important have been given. A particular Index at the close of the volume gives information on this point. The compiler hopes that his work will thus serve as a guide to those who are unacquainted with Luther's works."

This is quite sufficient to afford to our readers a distinct idea of the nature of the work. The copious extracts from Luther's correspondence and works will render this memoir truly acceptable and exceedingly valuable to those, who are unable to possess themselves of his voluminous writings. The volume presents a great number of interesting and striking passages on the most important subjects, indeed, in many instances, quite extended discussions, so that the reader has a very fair opportunity of acquainting himself with Luther's views and his manner of expressing himself; he will see for himself, in the Reformer's perspicuous, forcible, and truly eloquent style, the medium of that mighty influence which his powerful mind exerted on his age, and will continue to exert on all coming generations; an influence second only to that which proceeded from the indomitable energy of his character, as displayed in his decision, promptness, vigor and effectiveness of action. Thus we may assure the reader, that though, as the compiler says, he "must form his own judgment," he will here find abundant materials supplied to enable him to do so intelligently and justly. And this the reader is left to do throughout, for there is nowhere any attempt made to explain Luther's conduct, further than his own writings, or those of his friends, supply the explanation. He is thus also left to form his own opinion relative to one unfortunate transaction in which Luther was engaged, which is here presented with the utmost simplicity and fidelity of the impartial historian, and which we had certainly not forgotten when we penned our introductory remarks; we had this transaction in mind,

when we spoke of Luther's liability, with other mortals, to err. We allude here to the affair with the landgrave Philip of Hesse, of which the author of "*Luther by a Lutheran*," has given us an explanation. This explanation may satisfy some minds; we think it far from satisfactory. That Luther was actuated by good motives we are fully persuaded; if he advised the Landgrave to do evil, it was, undoubtedly, with the view, and in the hope, that good might come thereby; but, like all similar counsels or attempts it was a grand mistake, and utterly wrong. We might give our own explanation of the affair, but, considering that the less is said about it, the better, we turn to matters more agreeable and profitable.

Although the work before us can scarcely be said to present any new facts relative to Luther's childhood and youth, it yet enables us to correct an error into which others have fallen. On p. 53 of "*Luther by a Lutheran*," we are told: "Luther's mother seems to have been firm, but somewhat hasty in her temper. 'One day,' says Luther, 'she chastised me on account of a horse until the blood came.' In German [um] 'eines Rosses willen,' perhaps for venturing too near a horse." On p. 4. of the work before us (p. 12. of the English translation), we read: "Die Mutter stäupte mich einmal um einer geringen Nuss willen [on account of an insignificant nut] dass das Blut darnach floss." May not the mistake have arisen from this nut being a Ross-kastanie (horse-chestnut.)? This is, indeed, a small matter. But words of more importance are added to those which we have just quoted, as follows: "and the austere and stern life which she led, was the cause of my afterwards entering the cloister, and becoming a monk." We have always been of opinion, that the causes of Luther's entering the cloister lay deeper and farther back than his biographers have generally stated. They all agree in ascribing this step to the effect produced upon his mind by the assassination of his friend Alexis, and the terror with which a fearful clap of thunder, during a violent storm by which he was overtaken, inspired him. Some writers even commingle the two events, by representing his friend as struck down at his side, by a thunderbolt. Now to us it is evident, that Luther's mind, full of gloomy thoughts, and agitated by distressing conflicts on account of sin and the severity of the law, had long contemplated this step; had long been seriously employed in considering the propriety, the desirableness, and the benefits, of choosing the retired and studious life of the cloister, and that the two events just spoken of had, really, no other influence

on his determination, than to bring him to a fixed, and rather sudden decision. We consider the following paragraph, notwithstanding its concluding sentence, as fully bearing us out in the view we have taken.

"But not long after this, he, contrary to the expectations of his parents and relatives, all of a sudden entered the cloister of the Augustinians at Erfurt. The reason why he chose this mode of life, which he regarded as the one most favorable for growth in piety and the acquisition of divine knowledge, was this: he had repeatedly already, on more earnestly considering the wrath and severe judgments of God, been suddenly seized with such terror, as nearly to expire under the influence of it. Melancthon himself was witness how, even in afterlife, during a conversation on a doctrinal point, he became so lost in thought and grew so dispirited, that he cast himself upon a bed in a chamber near by, and again and again in his prayer repeated to himself the words: 'He has concluded all under sin, that he might have mercy upon all.' These terrors of conscience he experienced first, or at least most intensely, at the time when an intimate friend of his was assassinated, and a heavy gust and fearful clap of thunder so greatly terrified him, that he fell prostrate on the ground and made a vow to enter a cloister, there to serve and appease God by saying mass, hoping thus to earn eternal salvation by means of monastic holiness. It was not deliberately or willingly, therefore, that he became a monk, but, as he himself states, being of a sudden encompassed with the terrors of death, he made a reluctant and forced vow." *Meurer*, p. 16. sq.

The severe trials and struggles, which Luther experienced during his life in the cloister, afford strong evidence of the depth, the piercing and comprehensive power of his understanding, which could not rest satisfied with the external popish observances that made up the religion of those among whom he dwelt; they arose from the clear apprehension of the holiness of God and his law, of the magnitude and hatefulness of sin, and of the heinousness of every sinner's guilt. A mind like his, which scanned, with searching and comprehensive view, this awful subject, and pierced, with keen and profound intuition, into its solemn relations and bearings, could find true peace only after completely mastering all its revealed details, and reconciling and harmonizing all the antagonistic elements and conflicting interests, considered, embraced, and duly consulted and satisfied, by the Gospel-scheme of man's salvation. Hence Staupitz said to him: "You do not know that such trials are good and necessary for you, as without them nothing good would come of you." How wonderful, in wisdom and goodness, are the ways of that Providence,

which gave Luther, at this period of distress and conflict, an instructor and counsellor like Staupitz.

We find manifold evidence in Luther's life of his self-diffidence and humility, and of the deep convictions he had of the awful importance of the preacher's office. It is not only in this connexion, but also for the description of the chapel in which Luther first preached, that the following extract will be interesting to our readers :

"Staupitz earnestly admonished Luther likewise to apply himself to preaching, which the latter, however, considering that it was not a small matter, in God's stead to speak to men and to preach to them, was not easily persuaded to do. He advanced some fifteen reasons and arguments by way of excusing himself and showing his unfitness for the ministerial office, and finally said : 'Doctor, it will deprive me of life ; I shall not endure it three months.' But Dr. Staupitz rejoined : 'Well, in God's name, grant it be so ; but what shall we do ? God has important business, and has employment for intelligent men in heaven,' &c. And thus Martin had to comply, having, in the first place, to preach to the brethren in the saloon [chapel ?] of the cloister, and afterwards publicly to the congregation. But Myconius thus describes the little church, in which Luther at first preached : 'In the new cloister of the church of the Augustinians at Wittenberg, the foundations for the new church were indeed laid, but had not been carried up farther than to a level with the ground. Within the space embraced by this new foundation, there yet stood an old chapel built of wood, daubed with clay, in a very dilapidated condition, having props on all sides, and being about 30 feet by 20 in size. There was in it a small, old, sooty gallery, scarcely affording convenient room for twenty persons to stand upright. Against the wall, on the south, there stood a pulpit, which was raised about four feet and a half above the ground, and was put together of old rough planks. In short, it had, in all respects, the appearance which artists give to the stable of Bethlehem, in which Christ was born. Now, in this poor and wretched chapel, God permitted his holy Gospel and dear child Jesus to be born anew ; held forth and exhibited to all the world. It was not a minster or famous cathedral, though there were many thousand such, which God had chosen for this purpose. But soon this chapel became too small, and Luther was directed to preach in the parish-church ; thus the child Jesus was brought into the temple too." P. 28. sq.

We read a good deal, in a certain quarter, of Luther's having made Cicero his model in eloquence. Of this fact, if fact it be, we find no evidence in this most authentic life of our great Reformer. That his great intimacy with Cicero's writings should have had its cultivating influence on his mind, we are not absurd enough to question. But Luther, with his mas-

culine understanding, his sound common sense, his strong convictions, his lively imagination, his deep and fervid feeling, and his serious appreciation of the importance and solemnity of the message he had to deliver, and of the unspeakable preciousness of the interests with which it was conversant, was, like Patrick Henry, an orator by nature, eloquent without art or model, while his vast knowledge, in lore profane and sacred, gave his eloquence weight, point, and overwhelming effect, whatever the subject which he treated, or the occasion on which he spoke. If he actually and deliberately made Cicero his model, we should like to have better evidence of the fact, than the bare assertion of a biographer more subjective than most others. If Luther *studied* eloquence, we incline to think that his model will have to be sought elsewhere than in Greece or Rome.

We have already said, that this work presents, with considerable copiousness, Luther's views, in his own language, on the most important subjects that employed his prolific pen. We shall abstain from quoting any passages on the Lord's Supper and Baptism, with reference to which a good deal of interesting matter is given. But we cannot forbear transcribing the following extracts from Luther's eighth sermon at Wittenberg after his return from the Wartburg. The sermon treats of Confession, and the paragraphs here given, besides directing our attention to an express command of Christ, which, as far as we know, is little honored by observance, present divers considerations, which deserve the serious attention of christians, and of the church.

"In the eighth sermon, finally, he treats of *confession*, and here distinguishes, 'firstly, a confession founded on scriptural authority. Thus when any one had fallen into open sin, so that men knew of it, he was also publicly accused before the congregation. If he desisted from his sin, they prayed for him before God and assisted in reconciling him. But if he would not desist and refused to hear the congregation, he was excommunicated, being excluded and separated from the assembly, and no one was permitted to have any dealings whatever with him. Of this confession we have not the shadow remaining in the church. If any one could again restore this confession, he would perform a precious and good work.' ... 'Secondly, there is a confession in which we lament our sins before God alone, and confess to God himself, acknowledging unto him all our faults. And the observance of this confession is highly necessary for us, so much so that we are to practise it every hour, and every moment, it being, moreover, also enjoined upon us.' ... 'Thirdly, there is a confession in which one man confesses to another man, taking him apart by himself, and relating to him his

trials and difficulties, in order to hear from him some word of consolation with which to quiet his conscience.' That the pope had enjoined this confession, and made of it a matter of necessity, this he, Luther, had rejected; but yet he would not suffer any one to take from him private confession, and would not exchange it for all the treasures of the world, knowing what strength and comfort it had afforded him. 'I know Satan well,' says he in conclusion, 'if you also had known him as well as I do, you would not have made so light of private confession. Let this suffice now, and let us pray God for his grace that we may pursue the right course, and not be seduced from it.' P. 252. sq.

There is no part of his public career, in which Luther's greatness of soul, the vigor of his faith, the boldness and invincible firmness of his courage in the cause of truth and righteousness, were more manifestly and strikingly exhibited, than in his journey from Wittenberg to Worms. When we consider, that he had the precedents of Huss and Jerome of Prague before him, that it was the most pressing concern of that hierarchy which gave them to the flames, to slay him also, that his enemies, who dreaded his appearance at Worms, left no means untried to discourage and terrify him, and that even his friends, filled with dark forebodings, warned him against the dangers to which he was about to expose himself, and sought to dissuade him from proceeding, we are at a loss for words to express our admiration of his heroic perseverance in an enterprise, in which, humanly speaking, he seemed really to stand alone against the world. The events connected with the citation to Worms are so familiar, that it is unnecessary to recount them here. The reader will find, in the work before us, not only a lively and very ample account of the whole affair, but also some interesting facts, which we do not remember having met elsewhere.

We know of no instance, except the affair of the landgrave of Hesse's marriage, in which Luther suffered himself to be betrayed, by any considerations whatever, into a temporizing and worldly policy; it needed only that he should know the path of duty, and no power on earth could prevent him from pursuing it; where he could move on in the assurance that Providence guided and protected, no fear of man could ever stop or turn him aside. This courage, arising from the conviction of a righteous cause, and of enjoying the protection of Him who "knoweth the way of the upright," appears in all his public acts, whatever the rank or condition of those with whom he had to deal. In his manner of treating those princes who were hostile to him, he showed that he neither feared

nor cared what man could do unto him: and in his intercourse with his own sovereign, and with other princes who favored the cause of the Reformation, although his deportment was in the highest degree respectful, a very model of dignified urbanity, he ever manifests that modest energy, that lofty boldness of the christian hero, who is every where true to his cause and himself, and who, while standing before kings, and addressing the mighty of this world, never forgets that his Master is the "King of kings and Lord of lords." In this connexion the reader is referred to the "Writing concerning the temporal government, how far we are to obey it," which was called forth by Duke George's mandate against his translation of the New Testament, and which, under date of Jan. 1st, 1523, he dedicated to Duke John of Saxony. The following petition, addressed to the Elector of Saxony, will show on what terms Luther stood with his own sovereign, and with what freedom he could venture to approach, and speak to him in the name of duty and humanity:

"Grace and peace in Christ, Amen; and my most humble service, most serene, highborn prince, most gracious lord. It is with reluctance that I trouble your Electoral Grace with petitions for other people; the pleasure which this affords me, I would also willingly forego. Necessity compels, and love urges me to this task. I previously wrote to your Electoral Grace from my solitude concerning Christopher N., whose wants urged him to request this of me, and now he has come to me again, and beseeches me so earnestly, that I am overcome, and his wretchedness excites my heartfelt commiseration, so that it has, as it were, excited a thirst in me to write to your Electoral Grace, for I had not supposed his wants to be so great. I shall not go to law with your Electoral Grace on his account; it may be that he has deserved this and even worse; I well know the sincere wish of your Electoral Grace to wrong no one. But I also know that there is no prince so pious and prudent, as that no one should ever be unjustly dealt with by himself or his officers. David was the worthiest prince upon earth, and he yet, at the information of Ziba, did wrong to the unhappy Mephibosheth, thinking, nevertheless, that he had not done wrong. (2 Sam. xvi.) A prince must remember, that his government is tinged with unrighteousness; well for him who has least of it; wherefore it is also necessary to show so much the more mercy and kindness, that mercy may rejoice against judgment, as St. James says (2: 13.). Therefore I cast myself at the feet of your Electoral Grace to show mercy to the poor man, and to support him in his old age for the remainder of his life. It will never do to permit him thus to perish and to seek alms; for I perceive that his poverty so greatly distresses him, that he might, perhaps, uli-

mately become deranged. And your Princely Grace can easily relieve him by affording him board, food and drink, or by making some other arrangement for him. God has more Schneebergs,¹ so that there need be no apprehension of the dominions of your Electoral Grace becoming poor in consequence of too great liberality; nor have they thus become poor, thus far, in consequence.

Quia verum est, date et dabitur vobis (for this is true — give and it shall be given unto you); where *date* (give) is in abundance, there *dabitur* (it shall be given) will be in still greater abundance. And let your electoral grace be assured, that I shall not suffer the man to depart thus unprovided for; I will sooner myself go a begging for him, and if I do not succeed in this way, even rob and steal, most of all from the elector of Saxony, whatever I find most convenient; for I trust I should even escape being rewarded with the gibbet by your Electoral Grace, though I should, in such distress, rob every saint of a treasure.² I humbly pray your Electoral Grace graciously to receive this my anxious or foolish communication. My heart is with God as far as I can feel. May the Almighty God preserve your Electoral Grace in health and happiness, according to his mercy. Amen." P. 291. sq.

It is well known that the famous insurrection of the peasants was attempted in various ways, to be brought into odious connexion with the Reformation, nay, that it was sought to make Luther himself responsible for it. Luther's real position in regard to this affair has, we think, been greatly misunderstood; a late writer in a British Quarterly labors to show, that the great champion of religious liberty here espoused the cause of despotism and oppression, and that he had, evidently, no clear understanding or appreciation of popular rights. In the work before us, a full and lucid narrative of this whole affair is presented at p. 307 sqq., showing that Luther understood the actual state of things, and the true interests of the contending parties, much better than modern journalists, who deem themselves competent to judge and condemn his course of proceeding. Though he knew full well, that human rights are positive things, he also knew, that not every period was favorable to the assertion and maintenance of all alike — and that the work of ameliorating the condition of nations, in which the few and the many, the strong and the feeble, are so often found arrayed against each other, in the relative positions of oppressor and oppressed, must, in order to lead to sub-

¹ The silver mines at Schneeberg were just then exceedingly productive.

² Luther frequently, in a half-jesting tone, refers to the relics which the elector, with so much trouble and expense, had collected for the church of All Saints, at Wittenberg. Cf. p. 235.

stantial and fixed results, advantageous equally and justly to all parties, generally begin in mutual forbearance and concessions. Hence, if he denounced the excesses and violent doings of the peasants, he lectured the princes and nobles with the same fidelity and earnestness, with respect to their relations and duties towards those whom they were to govern and not to oppress. The language of his exhortation to the rulers is singularly direct, forcible, frank and pungent. We recommend the whole passage to the careful attention of those, who would form a just estimate of Luther's conduct relative to a popular movement, in which exceedingly heterogeneous and distracting elements had commingled in producing a confusion of interests, which called for extraordinary moderation and wisdom to bring them to a satisfactory and righteous issue.

In May 1530, the elector of Saxony notified Luther and his principal coadjutors, that the Emperor had summoned a Diet, to be held, on the 8th of April, at Augsburg; and as the dispute concerning religion was to form the principal subject of discussion with a view to the restoration of peace and the establishment of a permanent union, he directed them to be thoroughly prepared with regard, not only to the articles of faith, but also to external institutions and forms of the church, and, more particularly, required Luther, Jonas, and Melancthon so to arrange all their affairs, as to be able, together with Spalatin and Eisleben, to proceed from Torgau to Coburg with the elector, as soon as they should receive orders to that effect. When, in due time, the elector set out with the rest, for Augsburg, Luther, without knowing for what reason, was left behind at Coburg. We have here introduced these preparations for the great diet of Augsburg, not in order to expatiate farther on the important transactions which there took place, but to extract a passage from the work before us, which presents an instance of the amiable and graceful playfulness, in which our great Reformer could indulge, even at a period when his own and other men's mind was agitated by the most momentous questions, and expectant of their speedy decision: it only shows how completely that strong soul was at peace, while others were distracted by fear and solicitude respecting the approaching decision.

"He now," says our narrative, "took up his abode in the castle, which he called his Sinai, but of which, as he wrote to Melancthon, he meant to make a Zion, intending to erect three tabernacles there, one to the Psalter, one to the Prophets, and one to Aesopus. Here he was quite alone; the largest edifice, which commanded the whole castle, was wholly committed to him, and he had received

the keys to all the apartments; he was also, as he says, entertained better than well. The place was very agreeable, and suited for study, and nothing but the absence of his friends disturbed him. Having at first to be idle, because he was without his port-folio, books, and other articles, he amused himself with the movements and cries of the crows and jackdaws around the castle, and thus wrote to his table-friends at Wittenberg concerning them: 'Grace and peace in Christ: dear Sirs and friends! I have received the letters from you all, and from them learned the state of affairs among you. That you may in return know how we fare, I inform you that we, namely, myself, Magister Veit, and Cyriacus, do not proceed to the Diet to Augsburg; we have, nevertheless, come to another diet. There is, namely, below our window a bushy close, like a little forest, to which the jackdaws and crows have convoked a diet; here there is such a coming and going, such a clamor day and night, without ceasing, as if they were all intoxicated and mad; here young and old chatter, all at the same time, so that I am surprised how voice and breath can endure so long. And I would like to know whether any of such nobility and troops remain with you; it seems to me as if they were assembled here from all parts of the world. Their emperor I have not yet seen, but as to their nobility and great Jacks, they are continually hovering and parading before our eyes, not arrayed very splendidly, but in one simple uniform color, all equally black and all equally grey-eyed; they all sing the same song, with the agreeable variation, however, of young and old, large and small. They have no regard, either, for great palaces and saloons, for their saloon is vaulted with the beautiful and spreading sky, and their floor is the simple field overlaid with beautiful green boughs; the walls also reach to the ends of the world. Neither do they at all concern themselves about steeds and armor; they have winged wheels, with which they escape from the rifle, and are enabled to deliver themselves from wrath. They are great, mighty lords, but what they are decreeing, I do not yet know. However, from what I can ascertain from an interpreter, they have in contemplation a mighty expedition, and war, against wheat, barley, oats, and all manner of corn and grain, and many a one will, no doubt, become a knight, and perform valorous deeds here. Thus we sit here in the diet, and listen and behold with great satisfaction and delight, how the princes and lords, and other estates of the realm, sing so joyfully and live so cheerily. But it affords us special joy to behold them switching their tails so valiantly, wiping their beaks, and tilting their arms, that they may gain victory and honor in their wars against corn and malt. We wish them success and prosperity, that they may all be impaled on a hedge-pole. I conceive, however, that they are only the sophists and papists, with their preaching and writing, whom I am obliged to have all in a crowd here before me, that I may hear their lovely

voices and sermons, and see what an exceedingly useful people they are, in consuming every thing that is upon the face of the earth, and then, in return, chattering for the whole world. To-day we heard the first nightingale, for it did not venture to trust April. Thus far the weather has been most delightful, there having been no rain at all except a little yesterday; with you, perhaps, it is different. Herewith adieu, and do you keep good house. From the diet of the Malt-Turks, April 28th, of the year 1530." P. 385 sq.

Thus could Luther extract amusement for himself and others from the familiar vernal gatherings and cawings of noisy crows and jack-daws, at a time when the most serious affairs were agitating men's minds, and, no doubt, filling his own with very grave reflections. If there be any who would regard this as idle trifling, we can only pity them. To us this artless and playful abandon of a soul most firmly stayed on God and his word, to the pleasing influences of nature, rejoicing, all around, in the balmy breath of spring, is exceedingly delightful. We love to picture to ourselves the great Reformer as, throwing all his care on Him whose tender mercies are over all his works, he drinks in sweet peace, and comfort, from the evidences of God's unchanging goodness, that greet him on every hand, in the landscape, decking itself anew with brightening verdure, and in the cheerful tones, in which the gladdened brute creation every where proclaims its joy. We love to think of him, as he sits at the open window, or walks on the balcony, of his lofty, turreted abode, meditating on the course and results of the momentous transactions then on the eve of transpiring, his mind gradually surrendering itself to the cheering influence of the sights and sounds around him, his attention at length fixed by the tumultuous discussions of the sable and uproarious assembly beneath his window, and, unable to shake off all thought of the great Diet then assembled at Augsburg, connecting its doings with the bustle and chatter of the noisy birds before him, organizing them into an august diet, giving purpose and aim to their unceasing and unintelligible palaver:—and then, betaking himself to his desk, to write a cheerful letter to his anxious friends. How full of inward peace, how full of courage, how firm in his hope and trust in God, he was during this critical period, our readers may learn from the letters, which he addressed from this retired abode, to those who were in the midst of the active scenes of the Diet. They will be found p. 389 sqq.

Of Luther in the family-circle and at the table, Meurer's work presents a beautiful and charming picture, of which we would fain give a sketch, but for the fear of marring, by any

attempt at outline, what derives its greatest attraction from the fulness of minute detail, in action, incident, and remark, perhaps trivial often in itself, but heightening effect like the skilful touches of the painter's magic pencil, and combining in the production of a tout-ensemble, which, the more we contemplate, we the more admire: and but for the hope, that not many families connected with our church will deny themselves the profit and pleasure to be derived from so authentic, copious, and faithful an account of the life, character and achievements of the father of our spiritual household. The entire sixth part (comprising 156 pp.) of Meurer's work, is devoted to the last years of Luther's life; i. e. from the return from Smalcald to his death, or from March 1537 to Feb. 17th, 1546. It is here that we find the picture of Luther in the family-circle and at his table, as well as other matters of great importance and interest; but we have not space for any more extracts, not even from the chapter which gives an account of the last days of Luther's life, of his death and burial, and which will be found more than usually full and interesting in its details.

Ere we close, we must yet mention another valuable feature of this work. It contains sixteen lithographic plates, done in a style far superior to any that we have yet seen in any English biography of Luther, or history of the Reformation, and actually necessary, in order to correct any false impressions that may have been made by the caricatures which we have so often had of these things. We here give their subjects, and the order in which they occur. 1. Luther, as Preacher, after an original painting by Lucas Cranach, hanging in the saloon of the consistory, at Dresden. 2. Philip Melancthon. 3. Luther burns the bulls and decrees. 4. Luther at the Diet of Worms. 5. The Wartburg in Luther's times. 6. Frederick the Wise, Elector of Saxony. 7. Catherine von Bora. 8. Luther's Father. 9. Luther's Mother. 10. The Elector John the Constant. 11. The Elector Frederick the Magnanimous. 12. George Spalatin. 13. Frederick Mathesius. 14. Magdalena Luther. 15. Justus Jonas. 16. Dr. John Bugenhagen.

And now, in conclusion, we would once more bespeak for this volume a favorable reception, and a careful perusal, throughout our American church. We have already said, that it will be found to differ materially, in its character, from every life of Luther yet offered to our reading public, and the enterprising publisher has increased his already strong claims upon the gratitude of our church, by procuring and bringing

out a translation of this important and profoundly interesting work in so handsome a form, and at a price so moderate. Of the merits of the translation our readers can judge from the passages we have quoted. We are quite aware that the translator in his anxiety to give a very close translation of the original has frequently fallen into Germanisms, and made awkward constructions, which those disposed to find fault will have no difficulty in discovering. As the translation is, on the whole, a very fair performance, always faithfully conveying the sense of the original, generally in a clear and flowing style, we did not think it worth while to notice occasional blemishes of the kind referred to, considering them of little importance. To us, as a Lutheran, this memoir is of far greater value than the spirited and elegant work of D'Aubigné; and those who prefer a simple, continuous, animated narrative of facts in the language of original documents, interspersed with numerous and most valuable portions of Luther's own writings, to the subjective lucubrations, and the stalking fustian, of writers, to whom the treatise of Longinus "*On the Sublime*," is to be most earnestly recommended; those, who duly appreciate, because they desire, the most ample and correct information respecting the life and character of the father of the Reformation and founder of our own beloved church, cannot, surely, spend two dollars more to their own advantage and that of their families, than by purchasing this very instructive and delightful volume.

ARTICLE II.

THE NATURE AND EXTENT OF OUR KNOWLEDGE OF THE DEITY.

Translated from the German of Dr. Geo. F. Seiler, by Rev. S. W. Harkey, A. M., of Frederick, Md.

[The following Article is a free translation of the Introductory Chapter of the masterly work of DR. SEILER* on the Divinity of Christ. The title of the work is as follows: "*Ueber die Gottheit Christi beides für Gläubige und Zueifer; von D. Georg. Friederich Seiler*," etc. [On the Deity of Christ, addressed both to believers and to skeptics.] Tübingen, 1780. Speaking of this work

* "GEORGE FREDERICK SEILER was born near Baireuth, in 1723, and from an original condition of depression and difficulty, he rose, by the force of character and talents, to distinguished eminence as a writer for all ranks

that distinguished English divine, Dr. Pye Smith, (in his *Scripture Testimony to the Messiah*, 2d ed. Vol. III. p. 414. London, 1829.) says: "It is much to be regretted, that the writings of that distinguished man are so little, or scarcely at all, known in this country. This can only be attributed to a fact, which I hope will not always remain to our disadvantage and discredit, that the theological students of Great Britain have paid so little attention to the cultivation of the German language." The intelligent reader need not be informed that Dr. Seiler belongs to the older and better school of German Theology. Should this Article meet the approbation of the friends of the *Evangelical Review*, the translator proposes to furnish for its pages in future some of the most interesting portions of the work itself.—Tr.]

BEFORE I enter upon an examination of the important doctrine itself, whose truth I hope to demonstrate in the following pages, I regard it as necessary to speak in general of the *manner* in which we become acquainted with the Deity. This will shed light upon the whole discussion, and enable us to remove certain doubts with the more ease. For, many persons have, among other reasons, on this account also found great difficulties in the doctrine, that in the eternal Godhead there should be one who should be called a Father, and another the Son, because they have persuaded themselves that they have the *same kind* of knowledge of God that they have of themselves and other created things. But how is this? In what way do we become acquainted with God? The short answer which I would give, is this: *only by comparison with the powers, perfections, and qualities which we find in ourselves and other persons.* For some of my readers this might

of society; as an ardent promoter of all liberal knowledge; as a divine, a preacher, and a university professor. His writings were exceedingly numerous; but all had the great end in view of promoting useful literature in combination with piety. He wrote for infants and school-boys, as well as for students in the universities, for professed theologians, for men of science, and for persons of rank. His earliest publication was a poem, intended, like the *De Ratione Studii* of Fortius Ringelbergius, to inspire young persons, such as he then was, with an unquenchable ardor for literary and scientific improvement. He became more extensively known by a translation of Robertson's *History of Scotland*, which he enriched with valuable Notes. The rest of his publications were chiefly theological; and they are distinguished by their candid and luminous method of examining evidence and discussing difficulties, by their spirit of practical piety, and by their tendency to show the harmony which ever subsists between the highest exertions of reason in all the improvements of science and literature, and the pure religion of the Bible. In 1770, Dr. Seiler was appointed Ordinary Professor of Divinity at Erlangen; in 1772, Preacher to the University; and in 1778, Minister of the principal church, and Superintendent of the district or diocese, according to the constitution of the Lutheran Church. He died May 13, 1807, aged 74."—See Memoir prefixed to Dr. Wright's Translation of Seiler's *Hermeneutics*, London, 1825.

be sufficient to induce them to concede to me the conclusions which I shall draw from it; but for the sake of others I must examine this thought a little more closely.

All the knowledge of God and his attributes which we have, we obtain from two sources: either from special revelation, by which God in more ancient times made himself known to mankind in an extraordinary way; or from our own reflections. In both cases *comparison* is the medium by which we learn to know him.

Language, in the earliest ages of the world, necessarily had but few words; and these expressed not invisible objects or qualities, but, for the most part, such as were either obvious to the senses, or could be found in man himself. When, therefore, God wished to impart to mankind the necessary instruction by appearances, or visions and revelations, it was agreeable to His wisdom to employ this same language of the senses to express invisible objects. And inasmuch as man knew nothing beyond himself, and the objects of nature that surrounded him, there could not be given to him an idea of the higher nature of the Deity in any other way, than that God should speak of himself *as if he were a man, and thought, perceived, and acted as a human being*. By this wise condescension of the Almighty, placing his attributes and decrees into a constant comparison with human attributes and thoughts, mortals could attain to a necessary, though confessedly imperfect knowledge of the unseen and eternal Creator. This is the foundation of the highly figurative language (*Bildersprache*) of the whole Bible, and especially of the oldest revelations given us in the Books of Moses. Far removed from the metaphysical language and mode of thought of our day, the first infantile age of the world was accustomed to no other than objects and words of sense. How, then, could these creatures of sense represent God to themselves in any other way than under the idea of a human being? Hence it appears to me to be not only an attribute and sign of the oldest poetry, but also a necessary imperfection in the oldest mode of thinking and speaking of God, that in all the ideas which men had of the Deity, there should be found a constant anthropomorphism:—That in the creation God should not only *will*, but like a man *command*, “Let there be light”—that in the formation of man, the master-piece of creation, he should take counsel with himself, “Let us make man”—that after having finished his works in six days he should make them pass before him, felicitate himself in their goodness, and, then like a man, rest from his labors—that he should be offended with the stiff-

necked rebellion of the old world, and that he should feel bitter regret that he had made man — that he should make a covenant with Abraham and his posterity — that in these and many other passages of the books of Moses he should be represented in all respects as a man. This mode of describing the Deity was, in those times, unavoidable: men must either speak thus of Him, or not speak of Him at all. If God had used other words than such as were already known in the language of those times, no one would have understood him. Just as no European, for instance, would understand an American with whose language he was unacquainted, if he should attempt to describe American animals and productions to him. But if he were to speak in the language of the European, and *compare* those American animals and productions with such as were already known to him, then he would understand him.

From what has now been said, it follows, that the knowledge which the first men had of God was of a nature altogether different from that which they had of themselves and such other objects as could be brought into contact with their senses. And however imperfect this knowledge of the Deity may have been, resting, as it did, entirely upon *comparison*, it still contained truth enough to form a secure basis of trust in God and love to him, and in general of the true religion. But of this more in the sequel.

But, passing by those early times, some will ask, how is it at the present day? Is it not possible, in this age, for a penetrating genius by profound meditations to attain to a different kind of knowledge of God, which does not rest upon mere dark comparisons of the attributes of the Most High with those which we find in ourselves? We answer, no; it is not possible. In the science of the being of the unseen Creator, we have scarcely advanced a step beyond the first world.— Every thing, even among philosophers, still rests upon comparison. I will first notice that class of philosophers, who have, to the greatest degree, torn themselves loose from every thing bodily or material, and who, by their profound abstractions, have completely shut themselves up within themselves. They say: all things without us are appearances; we do not see objects as they are, but as, according to the peculiar structure of our senses, they act upon us. Hence we know nothing beyond ourselves with absolute certainty; scarcely even this, that it really exists. One thing we know: *we think, therefore we are*. But the question is, do we know all that we wish to know? Can we do all that we wish? Are we not very changeable? Has not our thinking had a beginning?

We are therefore not of ourselves, but are beings who have derived their existence from a *higher* source. And what kind of a Being is that? What perfections does he possess? We think; hence He who gave us this power, must think also. We have the ability, of choice and free will, to form resolutions; hence He by whom we are, must possess this power of free will also. We love what is right; rejoice in that which is good, and seek by proper means to promote it; we abhor and fly from evil: upon this rest in us those attributes, which we call wisdom, goodness, righteousness, truth, and fidelity; such attributes, must, therefore, also be found in Him from whom we have derived our existence. Here we have a continued *comparison*, according to which we ascribe to God similar attributes to those which we find in ourselves. But have we now ascertained *what the nature of the Deity in itself is*? Of this we have scarcely a single ray of light. We have reasoned from ourselves concerning the self-existent God, and have believed that we shall find in Him, in an infinite degree, what we discover in ourselves greatly circumscribed and imperfect. This mode of reasoning, it is true, has good foundation; but still by it we are not placed in a condition to know or understand the attributes of God as they really are in themselves. We see only the shadowy images of the infinite perfections of the Deity "as in a glass darkly" in ourselves, who yet know so little truly of ourselves.

Not much more do those know of God, who agree with the great majority of philosophers in saying: that there is an endless multitude of created objects standing in actual connection with us, and that through their action upon our senses those ideas or mental images are developed in our souls, of which we by and by become conscious. But all these objects or entities do not show us the real nature of the Deity; they do nothing more than furnish us, in part, the occasion, and, in part, a secure ground of comparing God with ourselves; and to transfer to him names learned from men. A man who can, with comparative ease, lift or put in motion large bodies, we call *strong* or *powerful*; how strong and mighty, therefore, must God be who upholds and gives motion to such immense globes, such innumerable worlds! Where a man does any thing, there he is; hence God must be every where present, at least influentially, for He acts every where. So to a man who rejoices in the well-being of others, and seeks to do them good, we are wont to ascribe the attribute of goodness, or benevolence: therefore God must possess the attribute of love or benevolence in the highest degree. Hence the entire system of

natural religion rests upon comparison. It tells us nothing more than this, that in God there must be something which *resembles* what in man we call power, goodness, love, wisdom, and righteousness. But what these attributes in reality are in the Deity, it does not tell us — this remains an inexplicable mystery.

We will examine this truth from another point of view. For all, or, at least, for most of human affairs, attributes and powers, we have, in cultivated languages, appropriate names, which are adapted to distinguish these objects from each other. But for that which is found in the Deity we have no special appellations. But to the realities found in God, which must differ infinitely from that which is found in man, being of quite another nature and kind, we apply the same names which have been selected and appropriated to designate human affairs and qualities. We say of God, he hates evil, and is inclined to that which is good, etc., just as if He were a human soul. And this mode of speaking is again a necessary consequence of human weakness and of the exalted nature of the Deity. God dwells in a light unto which no mortal eye can approach. Or to express this thought of Paul in our own language: we have no direct (*anschauende*) knowledge of God at all; hence it is impossible for us to excogitate new names to express that which is in the Deity. Nevertheless we learn to know the Creator from the effects of His power both in ourselves and in nature around us. We find that His nature develops itself by acts similar to those which great, wise, and good men perform; and on account of this similarity which the operations of his infinite power bear to human actions, and also on account of the poverty of our language and thought which do not admit of our giving immediate names to the perfections of the Deity, we ascribe to Him the same attributes which we find in ourselves and other persons. And this is unavoidable; because no finite being has any direct or immediate knowledge of the Infinite. Even the angel must conceive of the Eternal as he finds himself constituted, and ascribe to Him the attributes which he discovers in himself. Because to enable him to perceive or know the perfections of the Deity, as they are in the Divine Essence itself, would require him to become an immediate partaker of that Divine Nature. "No man knoweth the Son, but the Father — no man the Father but the Son." True, God has revealed much of himself to us; but how? Partly through His great and glorious works, and partly through that wise and gracious con-

descension, by which, using human language, He speaks of himself as if He resembled man. When Paul is caught up into heaven, he sees and hears things which are unutterable; much more is the being of God, as it is in itself, unutterable: only in dark images and weak comparisons with human attributes can we, in part, know Him, whose nature is infinitely exalted above the highest thoughts of finite creatures.

But imperfect as is this knowledge of the nature of the Deity; we can still attain to a satisfactory assurance that it is *a true knowledge, and a secure foundation of a rational religion.*

Inasmuch as the Divine Being possesses *all* possible perfections in an infinite degree, there must necessarily be among them those which resemble the attributes of our own souls. As God is the author of our reason, there must be in Him an attribute like it. As He has made us free agents, and given us the power to act according to our judgment and choice, it is impossible that He should act by a blind and thoughtless necessity. "He that made the eye, shall he not see? He that planted the ear, shall he not hear?" Yea, of these important truths, which we have already in part learned from nature, we are still more fully convinced from the sacred Scriptures. They assure us that man was created in the *image* of God:—that between him and his Maker there is a certain analogy or likeness; so that he who has learned to know man, has seen an impress of the invisible image of the Godhead with its infinite perfections. And what is the language of the Bible in regard to Christ? It assures us that He is "the brightness of the Father's glory and the express image of his person"—that he "is God manifest in the flesh"—and hence in Him the bright image of Jehovah's infinite perfections has shone upon the world in the clearest manner. He, therefore, who contemplates the exalted and lovely attributes of the Son, will also see in him the perfections of the Father. "Philip, he that hath seen me, hath seen the Father!"

Accordingly, the Scriptures, in speaking of God, use the same language as in describing a human spirit, and lead us to conclude, with the utmost confidence, that we do not err, when in the eternal and incomprehensible God, we seek something which resembles what in man we call reason, free-will, wisdom, and love.

My design does not permit me at present to enter into a more extended examination of this philosophy of the knowledge of God; but from what has now been briefly stated, it will appear, that upon this foundation of our comprehension

of the Most High, imperfect as our knowledge of Him is, we may, nevertheless, safely build the superstructure of a rational religion. For, although we cannot possibly attain to any direct knowledge of God, we nevertheless know this: there is a God; we have derived our existence from Him; our destiny is in His hands; He so governs the world as to promote our welfare; with virtuous actions he has connected good, and with vicious, evil consequences; He is perfectly independent of us; He grants us every blessing out of free grace; we must therefore obey his commands — act according to those laws which he has stamped upon the works of nature, and given us the ability to comprehend; and we may also confidently hope that in the future it will be well with us, if we remain faithful to these laws and teachings. For in the great works of nature He has already revealed himself as the wisest, best, and most benevolent of beings; but in his word he has made himself known in a still more glorious manner as the great and adorable Benefactor of all his creatures; in Him, therefore, we will put out trust — Him will we love, obey and praise; and this is religion, and the true religion; so that however circumscribed and imperfect our knowledge of Him may be, it is still enough for this purpose,

The objection of the Deists to christianity that it is irrational, because it transforms God into a human being, has in reality grown out of their ignorance of the true philosophy, which leads us to the *sources* of human knowledge. They have not risen up to this fountain. They wish to maintain that we can affirm nothing positively of the Divine Being but this: *He is, and he is incomprehensible*. For this reason they deny that we can worship God after the manner of christians, or in reality speak of him in the language of men. But they forget this sublime axiom, that every atom in the creation is a mirror of the Deity; that between cause and effect there must be a necessary harmony, and that from the effects we may reason with certainty concerning the cause, and that therefore, when in the works of nature; we see such effects as can only be produced by a being possessing the attributes of wisdom, goodness, etc., we properly affirm that the Creator possesses those attributes. They scoff at the Scriptures because in so many passages they speak of the Deity so fully in the language of the senses, clothing him not only with the pure attributes of a spirit, but even ascribing to him human passions and members of the body: but they are ignorant of the philosophy of the Bible, which by the use of such images imparts to the common reader not only a well-grounded, but also a *living* and

effective knowledge of the Deity. For although I readily admit, that the language of the metaphysician, by which he expresses his abstractions of the Being of all being, pure and far removed from images as it is, is very refined and elevated; yet it is, on this very account, altogether unintelligible to the great majority of mankind. Nor has it the power, which symbolical or figurative language has, to give body and shape to invisible objects, and present them in a visible form before the eye of the mind. It may sound very philosophical to say: the self-existent Being has the most accurate knowledge of all real and possible things: — he employs the best means and is governed by the best motives in all his acts: — he is inclined to endow every creature with such attributes as it can best employ, but is also accustomed to suffer evil consequences to follow evil actions. I say, all this may be speaking very philosophically of God; but will such representations be clear to the common mind, and will they have power to restrain from vice and to influence and move the human heart to that which is good? On the contrary, what clearness and power there is in the language which the Bible uses to express such truths? “Lord, thou hast searched me and known me!” “In Him we live and move and have our being!” “There is not a word in my tongue, but thou knowest it altogether!” “The Lord by wisdom hath founded the earth; by understanding he hath prepared the heavens.” It teaches me that God is round about me to defend me, that he hears my prayer and that of the poor and needy; that he hears the young ravens when they cry, and that he openeth his hand and satisfieth the wants of all living creatures. I am permitted to call him my Father, Friend, and gracious Benefactor, who loves me, provides for me, and is able with a mighty hand to deliver me from every affliction and danger. “Thou speakest, and it is done; thou commandest, and it stands fast!” What powerful emotions such representations produce in the soul! How the heart is roused and moved to honor, love, and obey God! The figurative language of the Scriptures is the very best means for the improvement of mankind: it does not contain any thing that is untrue: it is founded entirely on the *resemblance* which must exist between the Creator and his creatures: and it is therefore perfectly consonant with the highest philosophy. But it speaks more impressively; gives more life and emotion to the soul; and is, for the great majority of mankind, much more useful than the language of philosophers.

Having now shown briefly, that the knowledge which we obtain of God by comparison, is not only *real* and *true*, but

that it also forms a safe ground of a rational religion ; I must, in accordance with my object, say a few words more of its weakness and imperfection.

It is, of course, very *imperfect*. For the attributes of the Deity are quite of a different nature from those of our own spirits, and yet we can conceive of them only from what we know of our own. To illustrate : We possess the gift of reason. How is this power developed in the soul ? Soon after our birth a multitude of the images of surrounding objects fall upon the eye ; the surrounding bodies — our food, drink, the tones of voice and the rays of light act upon our senses and make an impression upon us. By this means the soul is, as it were, awakened out of its sleep — it begins to feel a consciousness of its own existence — gradually it is enabled to distinguish the images and external objects which appear to it, from each other ; it learns the language by which these images are expressed — it arranges them into different combinations — it compares them, judges of their character, and draws conclusions. All this it does by the aid of those images which it has obtained through the senses. Without images, signs, and words, it cannot think. Hence reason in man is a *product* resulting from the combined operation of body and soul. It embraces in it a thousand variations — it rests upon appearances — does not see the essence of things — and has not a perfect knowledge of either matter or mind. This is what in man we call the faculty of reason or the understanding. But when we, now, ascribe to God an infinite reason or understanding, how weak the comparison ! How little do we yet know of the *inner nature* of the great Eternal ! How infinitely must His knowledge differ from and surpass ours ! With Him there is no image — no mere appearance — but He penetrates into the very essence of being. With Him there is no comparison of ideas, no judging, no conclusions drawn from premises, no variations or changes of opinion ; and yet it is still speaking very humanly (*menschlich*) of God, to say, He knows all real and possible things at once, or intuitively.

We rightly ascribe freedom to the Deity ; but how infinitely must it differ from ours ! *In him all things are of necessity* ; even his decrees are grounded upon a necessity ; namely, that he cannot decree any thing that is not, in the highest sense, the *best*. To speak properly, there cannot be in God any such resolutions or decrees as men make ; for this act of the human soul is always connected with change. But in God “there is no variableness, neither shadow of turning.” In Him there is one eternal, unchangeable judgment, according to which

he, without constraint and freely, does or permits all things that are the best for all time and for the entire universe of both matter and mind. This is an imperfect shadowing forth, in weak images, of the freedom, or free agency of God. So it is with all the other human attributes, which, from the analogy of their nature and operations, we ascribe to the Deity. Each of our attributes is the product of a nature that is not all spirit, but that is composed of matter and mind united; but God is a pure spirit; consequently his perfections must be entirely different, not only in greatness and degree, but also as regards their nature or kind. This subject can be made plainer by an example. Between the spirit of the beast and soul of man there is a certain analogy or resemblance more or less strong. Beasts have not the power to think, reason, or to judge of the present and future from the past: still, they possess something which resembles these powers of the human soul. Hence the horse will return to his old home, as if he possessed the faculty of memory and reason. The stork teaches his young to fly, as if he foresaw their future necessities. Certain acts of the beast, therefore, resemble those which man's reason leads him to perform; and hence we justly conclude that some animals possess a power or faculty, which resembles what in man we call reason or understanding. Nevertheless it is certain, as the acute REIMAR¹ has most clearly shown, that the powers and attributes of the beast are altogether different from those of the human soul, not only in degree, but also in regard to their very nature; that whilst it is true that there is a certain analogy or likeness discoverable between them, it is also clear, that the spirit of the beast, as long as it remains a beastly spirit, never can have the *same kind* of attributes that the human soul possesses. Thus it is in regard to the Deity and his creature man. No matter how much the human soul may be elevated in its attributes and powers, it remains a finite and changeable spirit; it can still only think by degrees—one subject occupying its powers at a time—and does not comprehend all things real and possible at once—yea, not at all. In short, it does not become a God; but remains a finite being, infinitely distinguished from the Deity. The soul *resembles* God, but *like* Him it can never become. This, it is hoped, is sufficient to show, that we do not know any thing in God as it really is; but that all that we can understand of the incomprehensible Jehovah rests upon weak comparisons. Hence if God would reveal himself to us more fully

¹ "Reimarus über die Triebe der Thiere."

than he has done in nature, He must bring to his assistance similar comparisons, inasmuch as beyond these we have no conceptions of his nature, and there are no words in human language to express the attributes of the Deity as they are in themselves.

What has now been said is not only clear from the nature of the case; but it is also the doctrine of the sacred Scriptures. When Moses would know the real name of the Most High, and desired to become better acquainted with his inner nature, he received this answer: "I AM THAT I AM"—"Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3: 14. Not satisfied with this, but becoming still more desirous to have a deeper insight into the nature of that Being who had spoken to him, and who had thus far revealed himself to him only in words and appearances, God replied to him in this language: "Thou canst not see my face: for there shall no man see me, and live." Ex. 33: 20. I am aware that some commentators understand this of the glory of God, which the redeemed in heaven behold, but which no mortal can be permitted to see, in this life; (and even if this interpretation be admitted, it is sufficient to establish the foregoing conclusions)—but it appears to me that it was something more that Moses wished. He had already, with the elders of Israel, seen the glory of God displayed upon Mount Sinai in the most extraordinary and wonderful manner. Now he desired to make a further advance—to go behind the curtain—and become acquainted with the attributes and perfections of the Deity in a more direct and immediate way. He would see the Invisible! But this was an impossibility. It is true that God can reveal himself in a manner still more agreeable to man's imagination; but this is not the being or essence of the Deity which he now perceives—it is only a dark and inexpressible conception. If we are to have a clear and distinct idea of God, it must be expressed in human language, or be obtained by comparison with human attributes. Hence it is not enough that Moses should in vision look upon the brightness of God's glory; he, at the same time, also instructed him in regard to his nature in the following language: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," etc. Ex. 34: 6; which represents the Divine nature as chiefly made up of benevolence, or an inclination to do good. This is doubtless one of the principal reasons why the Israelites were utterly prohibited from making any image or representation of the Deity; be-

cause there is nothing in heaven or earth that can truly and accurately represent his inexpressible nature. Hence Paul expressly affirms, (1 Tim. 1: 17. and 6: 16.), that God is altogether invisible: in other words, that finite beings can have no direct or immediate knowledge of him.

The truth thus far set forth in this Article has not been presented without proper consideration from various points, and an effort to confirm it both from reason and Scripture. For, however common this view of the subject may have formerly been among our older theologians, it appears to me to be sadly overlooked and neglected by many at the present day. And yet it is certainly of varied and important use. For, to give but a single example, I may remark, that when the opponents of the christian doctrine of the Trinity affirm, with certain naturalists, that it is weak and irrational to believe a doctrine, or as it is termed a mystery, which we cannot fully understand, we have a ready answer. It is this—we have not a perfect conception of a single attribute of the Deity. They are all equally mysterious to us. That God exists, we know; but not *how*. We are certain that he knows all real and possible things, but not *how*. We believe that God foreknew the voluntary actions of all his creatures from eternity; but do we understand how he has this knowledge? We are convinced that the Creator who made all things also governs them—that He is every where present and exerts an immediate influence upon all his works—but who can tell how this takes place? The naturalist has, therefore, to believe a great many mysteries in reference to the Deity. How absurd, then, is it to reject the doctrine of the Trinity, because we cannot fully explain how Father, Son, and Holy Ghost are so united as to constitute but one Divine Essence? What, if a man were to deny that there is a God, or that the sun shines, and that its rays, reflected from surrounding objects upon the eye, produce sight, and cause the ideas in our minds which we have of those objects, simply because there is so much in all this that we cannot explain? But we are told that we have the evidence of our senses that these things are so. Very good, and I reply that we have the testimony of God in the Scriptures that Father, Son, and Holy Ghost constitute One Eternal Substance. Philosophy cannot, dare not deny the doctrine of the Trinity. It knows nothing about the mode or manner of the Divine existence. It is wholly a Scriptural question. On what a slender foundation, therefore, does Socinianism rest? The objection here exploded is the strong hold of this error! "We can believe nothing that we do not fully understand," it is

said! What! believe nothing that you do not understand! Meager faith, indeed! But it would be easy to show that you do believe a thousand things that you do not understand. For instance: do you not believe that the electric spark can be elicited from certain bodies?—that the magnet attracts iron?—that the images of visible objects formed upon the eye produce the ideas or conceptions we have of them in the soul? But do you fully comprehend *how* all this takes place? If the truth of these things rests upon the testimony of our senses, so the doctrine of the Trinity rests upon the testimony of God, who alone *can know* the mode of his existence. Where, now, is true philosophy?—with us, or with the ancient or modern Socinians?

I must now come to the other thought which I have yet to consider, namely, that our knowledge of God is necessarily very imperfect. What I mean is this: that in addition to those attributes which, from analogy, we ascribe to the Infinite Jehovah, he must possess many other wonderful and glorious perfections of which we have no conception whatever. We have knowledge enough of God for the attainment of eternal salvation: but just as much as was necessary for this purpose, and as, according to our limited capacities, could be imparted to us. Between us and the Deity there must still ever remain an infinite distance. We are a species of God's creatures, who, in our present state, are not overburdened with mental endowments. Our intellectual powers and attainments are greatly limited. We live in a little corner of the universe, and are acquainted with only a small number of the works of God. We ascribe to the Deity, as we have shown, only such attributes as we either find in ourselves, or perceive from their operations in the works of nature. But are these all possible Divine perfections or realities? How many thousand species of intelligences, each surpassing the other in the number and greatness of their endowments, may there be between us and the Deity, until the immense ladder reaches his glorious throne? What an infinite distance! and we are but one link in the mighty chain! What millions of spirits may there be between the soul of man and the highest intellect, even, at God's throne, and then there must still be an infinity between the creature and the Eternal Creator! Now to every species of these intelligences, forming the different links of this wonderful chain, God must have given powers and attributes peculiar to their nature—they were all created "in his likeness"—and there must therefore be in him similar perfections.—

And inasmuch as, with the exception of the angels, we have no knowledge at all, nor even any conception of the character of these different orders of intellectual beings, there must be perfections in the Deity which are entirely concealed from us. It is an evidence of great weakness to imagine, that, with our little soul, we have fully comprehended God and thoroughly studied all his attributes, when we have mastered all that has been written on the subject by philosophers and theologians. Perhaps we have then scarcely become acquainted with the thousandth part of what is in the Deity. We have then only learned to contemplate him from that point of view from which *human beings* are able to look upon him. Will not an angel know more of Him than we?—gaze upon perfections concealed from us, and in clearer light? And now what unnumbered species of spirits have existence in God's universe!—inhabit those millions of worlds of which Astronomy speaks, and those millions more of which it has never yet dreamed!—and they must all conceive of God according to what they find in themselves. They must look upon Him from *their* point of observation—must learn to know Him from what they see of his acts or operations in themselves and others. And the nearer they come to the highest image of the Godhead, the more of his glorious perfections will they perceive. But can any of these exalted intellects exhaust this unfathomable ocean? Will there not still remain infinite depths of the Divinity concealed from all finite creatures?—immense perfections of which man, especially in his present state, can form no idea whatever?

From the facts now established it follows, that the attributes of the Deity may be conveniently divided into two classes. Some are of such a nature that we find something very analogous in the soul of man. God possesses understanding, will, freedom; He is wise, good, merciful, etc. Others are of such a nature that nothing analogous is found in the human spirit. But would not that man reveal his ignorance who should now argue that because this attribute, that reality, or this particular mode of existence is not found in the human soul, therefore neither can it be found in God? And this is precisely the position which those occupy who deny the doctrine of the Trinity. They conclude that that mode of existence which is not found in the human soul is also not found in God! But how contracted is such an idea! Human intellects are so constituted that each has its own powers. In the little circle which we survey we know of no substance in which several subjects are so united, and so act together as to constitute but

one substance or essence. But is it therefore rational to say, that because we do not find this mode of existence among ourselves, therefore there can be nothing of the kind in the Deity? What if I should reason thus in other matters? No man can create the smallest atom out of nothing; can, therefore, God not do it? No human being can be and act in heaven and earth at the same time; is this, hence, also impossible for the Deity? On the contrary, does it not much rather follow as a matter of course, that as the nature of the Deity is entirely different from that of man, and as he is infinitely exalted above him, there must be much in him, the like of which is not found in man? And if now God himself declares in the most explicit manner that his nature is *triune*, do we need more to establish the fact? Accordingly, every thing depends upon this, that we show that those passages of Scripture, upon which the doctrine of the Divinity of Christ rests, are to be understood as Trinitarians explain them — that they correctly interpret them. For it is wholly a *Biblical* question. I will, therefore, without delaying to give a systematic exposition of the doctrine concerning the person of the Redeemer, begin at once impartially to examine what we are to believe on the subject according to the plain teachings of the Sacred Volume.

ARTICLE III.

THE CONSISTENCY OF THE DISCOVERIES OF GEOLOGY WITH THE TEACHINGS OF REVELATION.

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IT WOULD not be difficult to offer many reasons why the subject of Geology, among others, claims attention from the readers of the Evangelical Review. The study of the natural history of the earth is second only to Astronomy in its practical results, and in the enquiries of deep and sublime interest to which it gives rise. As a practical science it has received no inconsiderable share of public attention since the commencement of the century in which we live, and the number of its successful cultivators has been rapidly increasing. The facts, which have been elicited during the progress of discovery, have been extensively spread abroad through the reading community by the secular and religious press, so that almost every one, who can lay claim to an ordinary share of intelligence

has had his attention drawn more or less in that direction ; and in an economical point of view they have proved of great value to mankind, so that science has thus repaid more than a hundred fold all the expenditure of time, money, and toil bestowed upon this branch of study. As a theoretic science it connects itself with the past, the present, and the future. It points us to the earth's solid frame-work, that we may there read its past history in its broken and comminuted rocks, and in the skeleton forms of its former inhabitants. We have there the unmistakable evidence of a long series of convulsions and changes, whose record stretches far back into the past eternity, and assures us that man and his cotemporary races of animals and plants have but recently begun their existence upon its surface, and that other plants bloomed, and beautified the landscape, and other animals saw the light of the sun, breathed the fresh air of the sky, bounded over the hills and plains, and sported in the ruffled waters long before the Mosaic chaos. It is such conclusions, forced upon us by the developments of Geology, which rash minds, betraying an extreme eagerness to use each new physical fact, which seemingly contradicts the commonly received opinions touching the Bible, as an argument against the truth of revelation, have laid hold of for the purpose of undermining our confidence in it, and supporting the cause of infidelity. It is for this reason, as well as for the love of the truth itself, that we should examine the evidence upon which these conclusions are based, and, if we should find them to be well founded, we ought then to review the common interpretation of the sacred text, to see whether, in part at least, it has not been erroneous, and whether, an other may not be given which is neither farfetched nor violent, which sacrifices no fundamental truth, and which reconciles the apparent discrepancies which have arisen in the study of the books of Nature and of Revelation. If both are properly understood or interpreted they must agree. Emanating from the same infallible and unchangeable Author, they cannot be inconsistent with each other. Hence the various branches of natural science, as far as they are a correct expression of facts and their laws, must all ultimately illustrate the truth of Revelation and aid in the discovery of its meaning, or in the correct interpretation of its language. It was so with the science of Astronomy ; it must be so too with that of Geology.

There are three points to which Geology and Revelation, in common, direct attention. These have reference, 1.) to the age of the earth, 2.) to the introduction of death into the world, and 3.) to the occurrence of the deluge of Noah. Upon the

first two of these points, the conclusions derived from a careful examination of the earth itself conflict, in a decided manner, with the opinions commonly received and regarded as the plain teachings of the Bible. In reference to the third, it must be acknowledged that, as far as Geology is concerned, its occurrence is yet an open question. It is believed that the examination of the earth's surface has not yet revealed any decided traces of such a catastrophe, and therefore we must receive it mainly as a matter of faith.

The design of the following Article is to show, that whilst Geology most decidedly leads to conclusions different from those ordinarily entertained upon these subjects, they are nevertheless not inconsistent with those derived from a correct interpretation of the inspired word. It is an attempt to select from the numerous materials, which have, in the last few years, been gathered around us as the results of observation and study, such facts as shall exhibit the present state of the question upon these several points.

I. Evidences of the great antiquity of the Earth.

The general opinion, derived from a cursory perusal of the Mosaic narrative of the Creation, is that the earth is about six thousand years old. An examination into the condition of its surface unavoidably leads to the conclusion that it is much older. Into the evidences of this conclusion we now propose entering.

In every country, whithersoever we go, we find the most indubitable evidences that the crust of the globe has been frequently convulsed and subjected to the action of various violent disturbing causes. Thus we see rocks curved, heaved up, and broken into fragments; mountains alternately raised up, sunk beneath the surface of the ocean, and then raised up again to the height of many thousands of feet; and valleys excavated, filled up, and then in part laid bare again. The sands of the sea shore, and the soil which sustains us by its productions are but the results of the long continued wearing action of the agitated waters. These effects have evidently been the successive links in a long series of changes.

Further examination discloses the remarkable fact, that, however much the rocks and soils may have been disturbed, they preserve towards each other the closest relationship. They are not thrown together in wild confusion, but always, in all places retain their relative position. Some rocks we invariably find below others; the upper lying not parallel or conformably

to the lower, but over their broken and sometimes highly inclined edges. The upper were therefore deposited after the lower had been curved, and heaved up, and worn away. They were thrown down upon the irregular surfaces of the latter. This is sufficient proof of succession.

The upper rocks also contain fragments, angular and rounded, of those which lie beneath them, showing that they were not only formed subsequently to the disruption of the latter, but after their fragments had been rounded by the rolling action of moving water. This, for the harder silicious rocks, would have required a long time. But not only do the upper rocks contain fragments of the lower, but they are actually made up altogether of the comminuted materials of those which previously existed. It is difficult to calculate the long series of years necessary to grind down the silicious particles which make up the mountain masses of sandstone rock, and to wear to almost impalpable minuteness the particles of clay which form the immense beds of slates. And yet all this must have been accomplished in each case before the superior strata could be deposited.

The stratified rocks, or those which have been deposited in beds by the action of water, though not all found in every place, are yet very extensively distributed, and in some countries form an aggregate of from ten to twenty miles in thickness. In some places the nonstratified or igneous rocks have protruded up to the surface; in others the stratified have been swept away by water currents which have laid bare the igneous, and in others the process of deposition did not go on contemporaneously as elsewhere, because they then constituted dry land. But, every where, the process of deposition was temporarily arrested, and then facilitated, as shown by the differences between the thousands of beds which form the immense thickness of sedimentary rocks, and by their constituting, in numerous cases, alternately the bed of the ocean and the surface of the dry land. Each separate bed, like each of the annual layers of wood in the growing tree, marks some temporary change at least in the physical condition of our planet. Thus time begins to lengthen as we proceed with our investigation.

All those beds which, taken together differ but little, partly in their mineral character, but especially in their imbedded fossils, and which may therefore have been deposited, whilst the physical condition of the globe remained nearly the same, are called a *Formation*. Of these larger groups, distinguished from each other, in part, by their relative position in reference

to each other and their lithological character, but mainly by their organic remains, geologists reckon ten, which are entirely distinct. During the period of their deposition, in many cases, great changes did, indeed, occur, as indicated by the changes in the subordinate groups of rocks composing them, but yet the general condition of our planet did not so change as to render it incompatible with the continuance of its then existing races of animals and plants. The convulsive movements, by which these systems of strata were elevated and which terminated each geological period, were probably short, and followed by long periods of repose, during which the next formation and its imbedded animals and plants were deposited.

These formations, then, are distinguished from each other by a difference in their fossil animals and plants. The upper, or that which is now in a state of formation, alone contains any human remains, except where they have been artificially introduced into the lower. As we descend, in the scale of formations, into the older rocks, the more do the organic remains differ from the now existing Fauna and Flora. "Not only did different species, genera, and families" begin their existence at different times, "but some soon became extinct, and others continued longer." *Species* rarely extend from one formation into another; but *some genera* extend from the earliest evidence we have of organized life until the present period. "Not one species of fossil fish has been found common to any two of the great geological formations, or is now living in the ocean." Below the chalk, or the third from the uppermost, not even a genus is found that embraces any living species of fish.

That these formations were successively deposited, beginning with the lower and progressing upward, is evident; for otherwise the animal and vegetable species would have been all mingled together, and species of animals and plants now living would be found entombed with others which it is demonstrable could not have lived under the same conditions of climate and surface. The earth must, therefore, have changed its inhabitants, more or less entirely, probably seven times, certainly five times before the creation of man and his cotemporary races. "Deshayes has announced that he has discovered, in surveying the entire series of fossil animal remains, *five great groups*, so completely independent, that no species whatever is found in more than one of them." In each case new species were created to suit the altered condition of the earth, for the earth itself has no power of producing any new species of animals or plants. This may seem strange to those, who think that the Scriptures teach, that all the animals and

plants that have ever lived on the earth, had their origin in the six days of the Mosaic cosmogony. But there is scarcely any fact in physical science better established, than this, and it is only calculated to show, that God has never left himself destitute of a witness of his creative power, infinite wisdom, and overflowing goodness.

That an immense period of time was consumed in the completion of each of these formations, is clear from the perfection with which their organic remains are preserved, and from the countless millions of some species which existed and were thus entombed. Some instances indeed there are, in which, judging from the broken and worn state of their remains, they appear to have perished violently; but generally they must have died where they lived, or been carried but a short distance thence, and quietly covered by the sand and mud of the bottom on which they rested. Frequently all the shells in a layer of rock are found in a position precisely corresponding to that which similar shells occupy at the bottom of the waters of the present day. And the parts preserved are so delicate, that in many cases they would have been destroyed, or very much injured, had they been transported to a distance. Besides, the immense numbers, occurring in some localities and over extensive districts, render it certain that generation after generation lived and died on the same spot. Thus we have immense lime stone beds, constituting a great portion of large mountain-chains, consisting almost entirely of the calcareous coverings of shell-fish. Deposits of the shields of microscopic animals, so small that 41,000,000,000 of them would be contained in the space of one cubic inch, occur, of from 12- to 25 feet in thickness, and extending over large areas. "Two thirds of the surface of existing continents are composed of fossiliferous rocks," and these are said to be frequently several thousand feet in thickness. There were also, in many instances, alternations in the process by which the separate layers, constituting the several formations, were deposited. Thus limestones, slates and sandstones are found interstratified with each other; and the coal-beds, of which there are in some localities twenty to thirty in number, are interstratified in a similar manner with sandstones, shales and limestones.

The coal formation alone contains volumes of information upon our subject. That fossil-coal is almost entirely confined to a single formation, small quantities only being found in the next adjacent below and above, is certainly remarkable. It proves that there was something peculiar in the condition of the planet at the time of its production. There was something

peculiarly favorable to an abundant and luxuriant vegetation, such as did not exist either before or since; for it is demonstrable that all fossil-coal is of vegetable and not of mineral origin, as once supposed. Not only are the leaves and branches and stems of plants found to be abundantly impressed upon the floors and roofs of the coal-beds, but, by aid of the microscope, the great body of the coal itself can be shown to be almost wholly made up of plants, whose vegetable structure yet remains, so that the natural botanical orders and even genera to which they belonged can be still identified. The plants, which thus constitute the material of the coal, are all found to be of a tropical character, or such as are now found to be growing only in hot climates, and mostly in moist insular situations. But yet beds of coal are found in high northern and southern latitudes, even within the borders of the frigid zone, as far north as Melville island, in 75° N. latitude, where none but a scanty vegetation is now to be found. That the plants were transported thither from tropical latitudes, where they may have grown, is contradicted by all attainable evidences, and is no longer maintained by any one who is even moderately acquainted with the subject. The whole surface of the earth must, then, at that period, have enjoyed a tropical climate, which, accompanied probably with a moist atmosphere surcharged with carbonic acid, favored such a vegetation as indicated. But even with an abundant and luxuriant vegetation, a long series of years must have contributed their products to the formation of a single bed, of which some are from twenty to one hundred feet in thickness; and consequently, a vast period of time must have been consumed in the production of the whole series of coal-beds and their interstratified rocks.

It is clear, from but a cursory examination, that the dry land and ocean several times interchanged places, so that the bed of the latter was laid bare and became the seat of vegetable, and of certain kinds of animal life, and that the former became the ocean bed and the seat of appropriate species of marine animals and plants. This state, though in confined localities it may have been disturbed, remained, as a whole, the same during all the time of one geological period; and when it was broken up, it left its peculiar remains in the place they occupied. The time required to form soils, and to permit gigantic trees to grow and decay and give room to others, was, manifestly, more than a few years: it may have been many centuries. But at length, in each case, the scheme of Providence required a change; the old state of things was broken up, and a new

produced. Old mountains sunk beneath their former foundations, and new ones arose in other places. The earth was renovated and peopled with new inhabitants. It is the opinion of Prof. Agassiz, that each geological epoch was closed by a fall of temperature, so that the climate became incompatible with the kinds of life then prevalent. That there was a very great reduction of temperature during the deposit of the Drift or Diluvium, which immediately underlies the Alluvium, or those rocks and soils which are now in a process of formation, or which have resulted from causes now in operation, is evident. Over a large part of the northern hemisphere there are deposited trains of rock varying in size, from those which would weigh tons, down to fine gravel and sand. The larger have been carried a considerable distance from their parent rock, and the smaller still farther, in some instances as far south as 40° N. latitude. At the same time the surface rock is scratched and grooved, and sometimes polished in lines following the same direction with the deposits of rock and drift; viz. nearly from N. N. W. to S. S. E. Now, no agency could carry these blocks over hills and mountains, scoring and grinding the northern sides only, except currents of water aided by the buoyant power of ice. The climate must then have been cold—colder all over the globe than consistent with the existence of the present races of animals and plants.

From such facts and statements as the preceding, which have been selected out of an immense mass of materials of the same kind, the conclusion is irresistible, that man is but a recent inhabitant of the earth, and that it existed through periods, each of which was, probably, much longer, than that in which we and our cotemporary races have been living, and which was introduced and closed by some great changes in surface and climate, of which we have the ever-enduring records in the crust of the globe itself. In the whole history of the earth, therefore, that of man occupies but a point. Before him it long existed, and was alternately the scene of teeming life and of violent convulsion. During its seasons of repose it became the theatre of creative power, which produced in each case the progenitors of the new races of animals and plants, which were, for a period, to beautify and enliven continents, islands, and oceans. We see no approximation of the species of one geological period towards those of the succeeding, such as to justify the supposition that the one arose from the other by some natural law; by some process of development, according to the theory of Lamarck, by which a more perfect being may be produced from a less perfect.

Admitting, then, these conclusions, as we are compelled to do, if in any case we can be swayed by the force of evidence, how are we to understand the Mosaic cosmogony, or the account which Moses gives of the creation of the world? If the commonly received opinion as to the meaning of the Mosaic account be correct, then Geology and Revelation are at variance with each other. But as this cannot be at all admitted, we must see whether, notwithstanding, they may not be shown to agree. Several modes of reconciling them have been resorted to.

First method. When, from such facts as above detailed, and derived from a careful study of the crust of the earth, it was first clearly seen that Geology and the Bible were apparently at variance, and when, further, it was as clearly seen that the facts were too well established to admit of being overthrown, it was thought, by many, that the two could be reconciled by giving a new interpretation to the sacred narrative. They made the assumption, that the demiurgic days, or days of creation, spoken of by Moses, represented long periods of time and corresponded to the great geological periods of which the earth itself gave the most decided evidence. This interpretation was thought to be justified by the similar use of the word *day* in other places in the Bible, and it was supposed to derive strong confirmation from an apparent correspondence between the fossils, from the lowest rocks up to the highest, and the order of creation described in the 1st Chap. of Genesis.

But as to this use of the term *day*, it may be remarked, that it is not in accordance with the *evident and natural* meaning of the whole narrative, and with the references to it found in the decalogue and elsewhere, in which the duty of observing the seventh day as the Sabbath was enjoined, and the fact, that God created the heavens and the earth in six days, added as a reason why the day should be observed. And where the word is used in the sense of a long period of time, the context always, evidently, so extends its meaning.

Equally unsatisfactory is the support which this mode of explanation derives from a supposed correspondence between the fossils, and the order in which the different animal and vegetable races were created according to the Mosaic history. Moses speaks of vegetation as taking its origin on the third day; the inhabitants of the air and the waters on the fifth day; those of the land together with man, on the sixth day. We ought therefore to find, that the lowest fossiliferous rocks contained no organic remains but those of plants; the next, these mixed with those of marine and aerial animals and plants;

and the last, those mixed with terrestrial products. But the discoveries of Geology show, that not only did representatives, from both the vegetable and animal kingdom, exist contemporaneously, when the lowest fossiliferous rocks were deposited; but that from the first, all the most important classes of animals and plants coexisted together. Vegetable life must be presupposed as the basis of animal support, for, according to the present constitution of things, the animal cannot live without the vegetable kingdom, in which matter first takes its organic form. The lowest rocks, however, contain but few vegetable remains, and these mostly marine. This may have arisen from the fact, that as the sedimentary rocks were formed under water, vegetable matter was peculiarly liable to disorganization in that element before its outlines became imprinted on the forming rock. There is, however, one point of agreement between this theory and the sacred narrative, which is, that man was the last act of creation, according to both, and this is fully sustained by Geological investigations.

This theory, moreover, presupposes the continued existence of the different races from the time of the creation of their progenitors, throughout the several successive and long periods down to the present time; but we have seen that each geological period had its characteristic living species, which, in the next, gave place to others, showing that there were successive creations to suit the altered condition of the planet. This is fatal to the theory, which, trying to account for all geological phenomena by one creation, converts twenty-four hours into indefinitely long periods of time. But we do not deem it necessary to follow it any farther, and therefore proceed to the next.

Second method. In this it is taken for granted, that the Mosiac narrative is to be understood, in general, according to its most obvious meaning. His demiurgic days are days of twenty-four hours in length; and the steps of reducing the chaos into order, and of originating the present state of things, all took place in six such days. But he is not believed to be describing the whole past history of our globe, with all that ever lived and with every thing that had transpired on its surface. He does not describe the creation of the fossil, but only of the existing races of animals and plants. The task committed to him, and for which he was divinely inspired, was to show how the present order of things, which connects itself with our probationary state, and therefore, also, naturally with the subject of religion, took its rise. In communicating the will of God to mankind, it was not necessary that they should be

made acquainted with all that ever transpired here. It could not have been of any advantage in explaining that will, or in performing the requirements of religion.

The first verse we must, therefore, regard as introducing the revelation, and asserting that He, who is communicating with man, is the Creator of the heavens and the earth—the Uncreated Cause of all that exists. With our minds thus prepared to hear his communications, we are, without further notice, suddenly carried over the vast gulf of time, during which the fossil races were successively created and permitted to pass away to give room to others, and are set down at a point, when the earth, having been broken up by one of those revolutions, which brought a previous order of things to a close, and rendered it desolate, was without inhabitants, without form and void; and when, by the subsiding of the dry land it was all submerged, and the ocean covered the whole earth, and “darkness was upon the face of the deep.” That all the dry land could be thus submerged by the waters of the present ocean, if the now buoyant continents and islands were to sink, is demonstrable; and that the vapors raised into the atmosphere, by the nearer proximity, at numerous points, of the waters of the universal ocean to the internal fires, caused by the breaking of the crust, would be of such quantity and density as to produce an impenetrable darkness, is altogether probable. We need but bear in mind, that even now a dense cloud often produces the duskiess of twilight at mid-day, and almost deludes us with the impression of night suddenly coming on, when we know that the sun is yet high in the heavens and shining as brightly as ever above the thick vapors. If, therefore, the earth is now, for days together, sometimes, thus enveloped in a shroud of clouds, so that the only evidence we have of the existence of the sun, is the faint light, which, for several hours, pierces through the covering, we have only to imagine the quantity of vapor to be increased by an internal cause, and the night supposed would be produced.

On the first day “God said, let there be light, and there was light.” The cooling vapors, by slow condensation, and sinking down upon the ocean, now permitted some light to pass, so as to give notice of the difference of day and night. This marked the first stage of the progress of that process, by which the chaos was reduced to order.

On the second day the vapors were further reduced in quantity, so that they remained as cloud only at some elevation above the ocean, where the air was colder than below, and thus there was a firmament in the midst of the waters, which

divided the waters of the ocean from the waters of the clouds. The term firmament is understood to have meant, among the Hebrews and other ancient people, the clear space above, in which the sun, moon and stars were fixed, as it were in a solid concave, and also that clear space below the clouds, as though they were supported by something solid, which prevented them from falling bodily to the earth. The latter is probably its meaning in the passage before us, although it is there called *heaven*.

The third day was that on which the vegetable kingdom took its rise. The surface of the earth, having been made to rise in some places and to sink in others, the dry land and seas were formed; and the different species of vegetation were made to spring up by creative power, each in such situations as to suit its peculiar constitution. The diffused light, which on this day penetrated through the attenuating clouds, was sufficient to favor vegetation, although, in general, the full light and heat of the sun are necessary to the rapid and healthy growth of plants, and to the perfection of their seeds and fruits.

On the fourth day, the sun, moon and stars first became visible, or rather began to shine in an unclouded sky. They were not then *created*, according to the ordinary opinion, but first made to appear. The light of the first day, as well as all the phenomena of fossils, show the previous existence of the sun. But obscured for a while, the heavenly bodies were, on this day, made to burst forth in their full splendor upon a renovated world, and constituted to perform their several offices; the sun to shine by day, and the moon and stars to give their light by night. All competent critics agree in the opinion, that the term translated *made* does not mean the same as *created*, but arranged or constituted. It is plain that Moses is but describing the phenomena as they would have presented themselves, from day to day, to a beholder.

On the fifth and sixth days, God created the animal kingdom, with man, as his last and chief workmanship. Him he constituted lord of creation, giving him "dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth."

"If it be said, that, in the fourth commandment, Moses does declare the creation of the world out of nothing to have been contemporaneous with the first demiurgic day, it may be replied, that when a writer describes an event more than once his briefer description is to be explained by his more extended account." (Hitchcock's Geol. p. 296.) This view of the subject has been entertained by quite a number of theological wri-

ters, on grounds quite independent of Geological discoveries. Among them may be enumerated "Augustine and Theodoret in ancient times; and Rosenmiller and Bishop Patrick, &c. among moderns."

If this view be correct, there does not appear to be any conflict between Geology and Revelation; but the view, which regards the 1st verse of the Mosaic account as a part of a continuous history with the remainder, must be incorrect. Science and Revelation can never be at variance with each other. The former, when well established, must only afford new and splendid illustrations of the latter correctly interpreted. It is the tendency of science, if pursued with a right disposition, to lead the mind from a contemplation of the visible world up to the Great Creator of all things. Thus Astronomy, though contradicting the literal meaning of some passages of Scripture, is no longer regarded as hostile to Revelation. It has led us to look with heightened wonder and admiration upon the "heavens which declare God's glory, and the earth which showeth forth his handiwork."

The preceding two views, are those which are most favorably received amongst those who have considered the relations of Geology to Revelation, and the latter is now thought to be the more correct by the large majority. It would, however, be improper not here to state a very ingenious, and, it may be said, not improbable view given by Dr. J. Pye Smith, an eminent English theologian, in his work "*On the Relation between the Holy Scriptures and some parts of Geological Science.*"

He supposes that the phenomena, which Moses describes as having transpired during the six demiurgic days, were not co-extensive even with the whole earth; but extended only to a limited portion of its surface, the original seat of the human race. The remainder of the surface of the earth was perhaps not disturbed, and animals and vegetables continued there to live and flourish as usual. Only where *man* was to be created, was it deemed necessary, that by geological and meteorological causes the old state of things should be broken up. There, from a state of chaos was the earth, by omnipotent power, again brought to a state of order and fertility in six days, and animated with new races of animals and plants. In favor of this view, is the frequent use of the term *earth*, and *whole earth* in a limited sense, meaning that portion of it then known to the Israelites. Their knowledge was principally confined to Western Asia and adjacent parts; and to this alone, he thinks, the Mosaic history applies. And this view is fur-

ther favored, by the abundant evidence furnished by Geology, that there have been, not only many successive creations, but also many centres of simultaneous creations.

II. *The introduction of Death into the world.*

Did death exist in the world before Adam's sin? is a question upon which Revelation does not furnish a direct answer. The common opinion is, that it did not, but that its introduction and its passage upon the whole animal creation was the direct result of God's displeasure upon Adam's sin.

It may, however, be remarked that, as far as the testimony of the Bible is concerned, such an opinion is entirely unsupported. When (Rom. 5: 12.) it is said: "As by one man sin entered into the world, and death by sin;" it is further added, "and so death passed upon *all men*, for that *all have sinned*." From this it appears clearly, as also according to the original warning against eating the forbidden fruit, that death is a penalty for sin, and is limited, as to its subjects, by its cause. *Men only* have sinned, and therefore, as a penalty, it is limited to them. The lower orders of creation die too, not because of demerit, but as a timely relief to them, or for the purpose of securing a greater good in the economy of the world. If any of the human family were entirely free from sin, they, doubtless, would not suffer the penalty, unless as in the case of infants, to drop for a season this material body adapted only to this life, to receive it again when transformed into a spiritual body. Those most holy of men, Enoch and Elijah, did actually escape the pains of death, for they were translated at once to heaven. Only one, though not a mere man, died, who was free from sin, but he was our substitute.

It has, however, been supposed by some, that it can be fairly inferred from the language of Paul (Romans 7: 19-23.), that the inferior creation is involved in suffering and death *because* of man's sin. But though it is said "the whole creation groaneth, and travaileth in pain together until now," we have no right to infer that this language is intended to be applied to the lower orders of creatures, but we must suppose it to have exclusive reference to the human race. The subject under consideration is, the freedom from pain and suffering and the high enjoyments promised by the Gospel to those who had become its subjects, and must necessarily be limited to men, who have sinned, and thereby subjected themselves to suffering. It is said that "the earnest expectation of the creature waiteth for the manifestation of the sons of God." But the vegetable and inferior animal world cannot become partakers

in the triumphs of redemption, and therefore they cannot have been meant to be included in the language of the Apostle, which he applied to suffering humanity. By the word *creature* is probably meant man's *animal nature*, which has been made subject to suffering because of the sin of his soul, and which shall not only be freed from all suffering, but shall be glorified with the redeemed soul, when it shall be acknowledged and received into the full privileges of the sons of God. And when it is said that "the whole creation groaneth" &c., the whole human race may be meant, bad as well as good; for *all* finding much suffering here, and desiring to be delivered, entertain a hope, or at least a longing that they may yet reach a better state, and that that state may in some way or other be conferred upon them, when God's children shall enter upon the enjoyments of their redemption. The utmost that can, with any show of reason, be said, is that, by a figure of speech, the apostle is representing the whole creation as sympathizing with the race of man in his afflictions and in the hopes of his redemption, just as the angelic and lower orders of creation are often, in the Psalms, represented as joining the servants of the Lord in praising and glorifying Him. But if these passages have a more direct reference to inferior creatures, it only goes to confirm the opinion, that death as a penalty extended no farther than to man. It must mean that the earth, whose condition was improved by every successive general change, which took place in its surface previous to the present, but was now cursed for man's sake, did not fully become what it was designed to be in its new form, but that the old state — the reign of suffering and death was continued, so as to suit the condition and to be a fit probationary school of a fallen race. The inferior creation could not, therefore, be relieved of many of its disadvantages and sufferings, until the time of man's redemption should come, and this globe should become the home of peace and happiness, and the new heavens and the new earth should appear, wherein the righteous shall dwell.

But we have furnished, from Geology, the most abundant and conclusive evidences, that the antiquity of the world is very great, extending far back into the past eternity — beyond the commencement of its present Fauna and Flora. We have seen that the great laws of nature, the laws of light and heat, of nutrition, locomotion, &c., were the same in the pre-Adamite world as at present, and that, at each successive general change, which its surface underwent, it became the supporter

of new races of plants and animals to suit its new condition. Throughout its whole range of rocky strata it gives the most positive evidence, in the myriads of the fossil organic remains which are there to be found, not only that it at various periods teemed with life, but that it has also been the scene of death, and become the great charnel-house of the existences which it nourished upon its bosom. The penalty threatened and afterwards inflicted upon Adam, therefore, evidently had reference to a thing *passing before his eyes*, or to an event of which he had sufficient evidence immediately around him. He must have been impressed with the fact that the brute, insect, and vegetable creation was liable to perish, and he was warned that thus it would also be with him if he sinned. And so it was. He and his posterity, though endowed with superior corporeal and mental natures, and not *originally designed to die* like the inferior world, became subject to death. He, too, like every thing else that he saw springing from and supported by the earth, became subject to the law, "Dust thou art and unto dust thou shalt return."

But it is plainly impossible that, under the present order of things, any of the higher classes of animals could exist, without the destruction of myriads of the lower. As God has peopled air, earth, and sea, with inhabitants; as every sprig of grass sustains its insect population, and every drop of water its thousands of infusoria, and the soil is covered with its tenants, we cannot walk, or breathe, or drink, or eat without destroying animal life; and there, then, is death, though it destroy but the lowest form of life. Man could not, therefore, have existed without destroying life, and even if he had not sinned and thus become subject to death, death must still have existed. How, then, can it be maintained that death was visited upon the rest of the animal kingdom for man's sake? Besides, whilst a large class of animals may and do subsist upon vegetable food, and are therefore called the *graminivora*; there is another large class, whose organs of mastication, digestion and assimilation are incompatible with the use of any but animal food. These, constituting the *carnivora*, could not exist without the destruction of life in other animals. Death is, thus, a necessary event in a world constituted as this now is, and as it has been during each geological epoch of its past existence, when also there existed carnivorous races. If it be said, on the other hand, that even if man had not sinned, it would have been almost impossible for the whole race to be exempt from death, from earthquake, fire, flood, or storm, and other violent natural phenomena; it may be answered, that

it by no means follows, that what God now, in many cases, allows to be a means or instrument of producing the threatened penalty, would have resulted in the same manner, if our moral condition had been different, for his Providence, extending to each individual, would have been able to keep him safe. That each human being would have been successively removed from this world after such stay as would have been allotted him by his Creator, is not only highly probable, but absolutely certain, for otherwise it would soon have become too much crowded with human beings to admit of their comfortable support. The human race would have been transferred to some other part of God's dominions, better suited to their developed mental and moral natures, and hence, in view of this necessity, some christian writers, among whom Jeremy Taylor may be named, have been of the opinion, "That death which God threatened to Adam, and which passed upon his posterity, is not the going out of the world, but the manner of going. If he had stayed in innocence, he should have gone hence placidly and fairly, without vexations and afflictive circumstances: he should not have died by sickness, misfortune, defect, or unwillingness; but when he fell, he began to die." (*Holy Dying*, p. 295.) The same necessity exists among the lower animals; they, too, would soon be too crowded all to live together. They must then be exposed to hunger, and drag out a miserable and painful life, if it were possible thus to exist without starvation, or they must die. Death would be to them a greater blessing than a protracted and painful existence; and death must, therefore, be regarded as having been a constant fact in this world since the commencement of organic life, and must have always been a good, instead of an evil, to all the animal world except man. Even to him it has been turned into a blessing by the Gospel of Jesus Christ, which is calculated to take away the dread of it during the progress of life, gives us the victory over it in the midst of its last fearful struggles, and enables us triumphing to enter into a new and better state of existence.

But there is a point closely connected with the preceding subject, which demands our further attention. It is often stated, *that the earth itself bears external marks that it is sustaining a world in a fallen condition.* The existence of volcanos, earthquakes, whirlwinds, tempests, floods, and other powerful physical phenomena, is appealed to as a proof that mankind are sinners, and that the present condition of the globe is a marked evidence of God's displeasure against sin. If this opinion were entertained merely by the ignorant, whose

limited information is insufficient to enable them to form a correct judgment upon such a point, it might not be deemed worthy of any particular notice here. But when it is endorsed by such men as Thomas Dick, L. L. D., and others, and frequently given as sound argument from the pulpit, designed incidentally to prove the depravity of man, it is well to show how slight a foundation it has. There are evidences the most abundant and painful, of a different nature, sufficient to show the reality of man's corruption without resorting to such arguments as this. The cause of truth is always injured, instead of benefitted, by a resort to arguments which are not reliable.

The Scriptures do indeed teach that the earth was cursed for man's sake; but what the precise nature, or form, or immediate effect of that curse upon physical nature was, we are at a loss to determine. God may, without altering the general condition of the earth, have easily impressed some slight change upon its atmosphere, or soil, sufficient to influence its meteorology, and consequently its productiveness, and render toil more necessary and disease more frequent; or no change whatever may have taken place in the atmosphere, or sea, or land, but only in man's corporeal nature, which, becoming diseased and the slave of a depraved soul whose tendencies were downward and affections cleaving to the dust, made the procuring of food and other necessities a wearisome effort and a subject of constant and anxious care. A part, however, of the curse which the earth has endured for man's sake, consists in the fact, that it has been the theatre of his sinfulness, and also, in part, of its punishment, (Gen. 8: 21.). Once, in order to wash away the evidences of his guilt, it was overflowed with the waters of the flood; and a time is coming, when, prophecy assures us, it will be purified by fire. There is, however, scarcely a doubt that the physical condition of the earth remains essentially the same now that it was before Adam's fall.

But that the violence of the elements to which the earth is subject, and from which, in the providence of God who uses second causes as his instruments of mercy and of wrath, human suffering and death have resulted, is an evidence of man's guilt and God's curse, is not sustained by either Geology or the Bible. Geology proves that the laws and operations of physical nature have always been essentially the same; and that the earth has been convulsed and rent again and again by volcanic forces, and its surface worn and altered by floods and storms long before man saw the light of its sky. Unless, therefore, we maintain, as some have done without the least

evidence of the fact, that other fallen beings peopled this earth before the race of man was placed upon it, we must see that there is not the slightest foundation for the opinion referred to; for if these phenomena are evidences of guilt now, they were equally so during all the world's past history. Besides, the moon's surface gives the most decided evidence of having been convulsed and rent by similar forces in a still more remarkable manner than our planet, but no one will maintain that the condition of that luminary has had any connection with man's defection. As far, however, as our knowledge extends, it is the law of the condition of the earth and moon and perhaps of all the planets belonging to our system, to be subject to agencies of the kind referred to, which are constantly modifying their surface, and preparing them for some new functions. If man had not sinned, being in the hands of Him without whom not a sparrow falleth to the ground, and whom the elements obey, nothing would have caused him harm.

It would, perhaps, even be admitting too much to say, with Prof. Hitchcock (*Geol.* p. 288.), "that this condition (of man) was seen and provided for, long before his existence, so that he might find it a world well adapted to a state of probation," and that "it has never been such a world as perfect benevolence would have prepared for perfectly holy and happy beings;" for then it must be said that the moon, and perhaps all the planets of our system have a similar adaptation at least, and either have been, or are, or may yet be the unfortunate homes of imperfect, fallen beings, who need a similar state of probation; of all of which we have not the slightest grounds to form a conjecture. Foreseeing man's fall, God did indeed place him in a world suited to his condition, but it was whilst he was yet innocent; and what reason have we to assume that this world would not have suited his condition, if he had continued in a state of innocence, or that it is not now such a world as to suit perfectly holy and happy beings? If our spiritual and physical functions were not impaired, what should hinder us from being perfectly happy here, as long as it pleased God to continue our stay? (For this earth could but have been designed as a place of pupilage to Adam's posterity, if he had remained innocent.) With a body full of vigor, and free from disease and infirmities, and a mind cheerful under a sense of the favor of a constantly present God, with whom communion is sweet, what should prevent any one from being happy? The effort, which might be necessary to procure food and other comforts, would be pleasant exercise, and there would be no accident or suffering resulting from physical agencies

always under the control of a complacent Protector, and no source of sorrow whatever. It must be acknowledged that the world in which we live is a most beautiful and glorious world, showing forth the goodness, wisdom, and "handiwork" of its Maker, and were it not for the disordered condition of our physical and moral nature, it would be a most delightful abode. A change in us is consequently necessary, if we are to be perfectly happy, and we have this delightful assurance, that if we continue to be his faithful servants here, he will soon take us to a world far better than this.

III. *The Deluge of Noah.*

Having endeavored to present, in as narrow a compass as possible, the leading facts upon the first two great questions, to which Geology and Revelation in common direct attention, we have yet a few observations to offer upon the third.

If now it be asked, "Are there not any traces upon the earth of the deluge of the Inspired writings?" We reply in the language of Prof. Sedgwick, "that none have *yet been found*, and that perhaps it was never intended that they ever should be." We without hesitation believe in the existence of such an event, not because science, the inferior light, reveals it, but because the Bible, whose statements are always reliable, distinctly and unequivocally teaches, that by such an event the whole human race was destroyed, except one family, which had found favor with God. The Bible history is further corroborated by the fact, that such a catastrophe is indelibly impressed upon the memory of our race, as is amply proved by the histories and traditions of all nations, both ancient and modern, of the western continent as well as of the eastern. There was, indeed, a time, when it was thought, that the evidences of the deluge of Noah were every where to be found in the earth itself and all over its surface; now they are found no where. How has it, then, come to pass, that opinion has so much changed upon a subject forming so important a part in the scriptural history of the human race? The answer will be found in the statements which follow.

1. When, in the beginning of the sixteenth century, fossil geology first began to arrest attention, it became a question whether the organic forms found in the soils and rocks of the earth ever belonged to living animals and plants. Some there were, who maintained that they were the "sports of Nature," or that "they were the result of a fatty matter fermented by heat," or that "they acquired their forms by the tumultuous movements of terrestrial exhalations," or that they resulted

"from the influence of the heavenly bodies." Others, a little more rational than these, contended that God formed the earth at first substantially as it now is, with its rocky strata curved and broken, and containing the organic forms and beds of mineral coal in the position in which they are severally found at present. But whilst it is possible that God could have put these imitative forms into their respective places, no one, who at all reflects upon the character of God, and pays regard to the uniform testimony of the physical and moral world, which shows that he produces every thing which does not involve creation by the operation of second causes, will maintain that it is probable. Those, however, who, yielding to the powerful evidences of their senses, believed these forms to have belonged to living animals and plants, regarded them as so many proofs of the Universal Deluge, which, covering the highest hills and mountains, and filling every valley and plain, scattered all over the earth's surface the remains of its former inhabitants. These remains, it was supposed, were imbedded in the rocks formed from the vast deposits of clay and sand left in many places by the retiring waters. This was especially supposed to be the case with the inhabitants of the waters, whose solid coverings were easily preserved, and gradually converted into petrifications; and hence the immense quantities of such fossils to be found in almost every country.

2. But the propriety of ascribing them to such an origin grew more doubtful just in proportion as careful examinations into the earth's strata were multiplied, until, at length, it has been wholly relinquished. We have already adduced the principal evidences that they were deposited long before the Deluge, and many of them at immeasurable periods of time before the creation of man and his cotemporary races of animals and plants. Of these proofs we may be permitted here to repeat several again: such as, the entire absence of the remains of man and of his works; the dissimilarity of the fossil flora and fauna from those of the present order of things, so that below the tertiary formation "there are five great groups of animal fossil remains, so completely independent, that no species whatever is found in more than one of them." But this could not have been the case if, according to Dr. Woodward and others, the whole exterior mass of the earth had been dissolved by the deluge, and the existing strata of rocks formed from the mingled mass, for then should we discover an indiscriminate mixture of the remains of all the animal and vegetable races. The time also necessary to produce the numerous alternations of land and sea, with their several pro-

ductions evidently entombed where they grew, must have been immensely long; and the climate, as proved by the fossils, was several times, during those geological periods, incompatible with the animal and vegetable races existing, immediately before and after, and with those cotemporary with man.

3. After it was reluctantly admitted that the fossils of the stratified rocks afforded no evidence of the deluge of Noah, this great catastrophe was next connected with the numerous indications found of the passage of large bodies of water, at a recent epoch, over a great part, not only of Europe, but of the Northern hemisphere, carrying large blocks of granite and other rocks and gravel to situations far southward of their parent beds. This hypothesis, first proposed by De Luc, and endorsed by such men as Cuvier, Dr. Buckland, and Professor Sedgwick, soon became popular among geologists. Dr. Buckland made a collection of all the facts he could gather upon this subject, and published them in 1823, under the title, *Reliquiae Diluvianae*. His name and his work have long been referred to as of the highest authority, and as settling the question beyond dispute, that the earth did afford the most decided evidences of the Noachian Deluge. But further investigation led to the discovery, that the effects, which were thus attributed to a single overwhelming inundation, were undoubtedly due to several such catastrophes, happening at periods we know not how distant from each other. That none of them has occurred as recently as the historic deluge is proved by the admissions of Dr. Buckland and others, who have within a few years abandoned their hypothesis, when they say: "As the rise of the waters of the Mosaic deluge is represented to have been gradual, and of short duration, they would have produced comparatively little change on the surface of the country overflowed," (and such we are led to infer to have been the case from the Mosaic record,) and: "The large preponderance of *extinct species* among the animals we find in caves, and in superficial deposits of diluvium, and the *non-discovery of human bones* among them afford other strong reasons for referring these species to a period anterior to the creation of man." The currents, moreover, which deposited the trains of granite blocks and superficial gravel alluded to, and which scratched and grooved, and in some instances polished the then upper rocks were long continued, whereas the deluge currents lasted only about one hundred and fifty days. And as simple water currents could not have transported such huge blocks, as some of them are, and to so great a distance, they

must have carried immense masses of ice, whose buoyant power would give the requisite support, and thus score, as with a diamond, the surface over which they were borne, by the pointed rocks projecting from beneath. The climate was consequently cold—too cold to be compatible with the present terrestrial races, and as the climate has not sensibly changed since the creation of the human race, these effects were produced anterior to Adam. Abandoning these, therefore, as evidences of the historic deluge, we are compelled to say, that as far as our knowledge at present extends, we see no traces on the earth of such an event. Whether any ever will be found we leave to futurity to tell. Here we might stop, but the importance of the subject compels us to add a few further observations.

4. It has become a question, not only with those who desire to discredit the sacred narrative altogether, but also with many who firmly believe in its truth, whether the deluge of Noah was, in a strict sense, universal or not. If, interpreting the language of the narrative in connection with, and in the light of all the circumstances of the event itself, as we do not hesitate to do in many other cases, we are compelled to come to the conclusion, that an absolute Universality is there plainly and properly meant, we will bow with submission, though at present all physical evidences of the catastrophe be wanting, or every trace of it obliterated, as we believe that the Bible record is always accordant with truth. But if the narrative, viewed in its proper connections, admits of an interpretation different from that commonly received, and which in a more satisfactory manner explains the facts, and removes the physical difficulties, we must yield our assent to that, as most likely to be the true meaning of the historical record.

In the way of the belief of the strict universality of the deluge, there are, besides the absence of all discoverable traces of it on the earth, several very serious difficulties.

The *first* is, that to raise the waters, all over the globe, so as to extend fifteen cubits above the highest mountains, would have required an ocean five miles in depth to be superposed upon the present; which would have rendered it necessary, that there should be added about eight times as much water as is found at present in all the oceans, lakes, and rivers. Such a vast quantity could not have been derived from the atmosphere, for all the moisture therein contained, if precipitated at once, would make but several inches; nor could it have been contained in the caverns and interior of the earth, for it has

been demonstrated, by researches made in many different places, that, at the depth of about a mile, water would boil, and, therefore, it could not exist there as such, except under great pressure, and that farther down still, there is a temperature which would keep all substances at a red heat. If it be said, that God miraculously created and afterwards annihilated the additional quantity of water necessary, it is answered, that that is taking for granted what the narrative does not even hint at. That informs us that God made use of the materials already in existence; for "the fountains of the great deep were broken up," and the rain descended from heaven. After the waters were made to subside, they in part flowed back again into the "great deep," and, in part, dried up by evaporation, by means of the "wind" which "God made to pass over the earth." God, as he usually does, used means at hand, in an extraordinary manner, to accomplish his purposes. The flood, though accomplished by natural means, was a stupendous miracle, for nothing, which we know of physical nature, would lead us to suppose that it would have happened in the ordinary course of events. This difficulty, however, at once disappears when we suppose that the flood was universal only as to that portion of the earth occupied by the human race.

That the whole earth was peopled, as at present, at the time of the flood, is not at all probable. Not only did the race of man not extend itself to the western continent, but, probably, it was confined, as Dr. J. Pye Smith supposes, to Central and Western Asia, and perhaps the Eastern portions of Africa and Europe. The idea entertained by some, that the population of the earth, immediately preceding the deluge, was very numerous and wide-spread, has no fact to favor it. Although it is true that men lived to a very old age, the posterity of each was not proportionally more numerous than at present. Men became old, some nearly a century, and Noah five hundred years, before they begat children. And further, the state of society was so corrupt, as the historian informs us, that we may well suppose that comparatively few children would be born, and many die of neglect, or mal-treatment, or of constitutional weakness. If, however, we suppose that the average increase of each family was three times as great as at present, and as the latter is generally estimated at five, the former would have been fifteen. Making allowance of one death for every fifteen births, there would have remained fourteen as the net increase of each family, or seven for each parent. Now as there were ten generations from Adam to Noah, this seven-fold ratio would have resulted in an aggregate population, at

the time of the flood, of ninety-four millions, or about one-fourth the present population of China, estimating its population at three hundred and sixty millions, which is regarded as not exceeding the truth by christian missionaries and others, who have the best opportunity of forming a correct opinion; and as this Empire occupies but one-third of the superficial area of Asia, it is not at all improbable, that the whole antediluvian population may have found convenient room to live together, within the portion of territory indicated. It is highly probable that, given to pleasure, as they were, they had but little disposition to roam abroad, but lived in a compact society, and had consequently no commerce to tempt them away. This view is corroborated by the resolution they formed to dwell closely together, after the flood, on the plains of Shinar, to secure which they attempted to build the tower of Babel, and a city, which God frustrated by confounding their language. They perhaps intended to model their new society after that which existed before the flood; but being prevented from doing this, they dispersed themselves over the face of the earth, and covered it with an immense population. Another circumstantial evidence is afforded by the preaching of Noah, who warned his cotemporaries and built the ark in their sight, which he could not have done, if the whole earth had been occupied by them; for then communication between distant countries must have been exceedingly slow and difficult.

If now we regard the antediluvian population as occupying only that region of the earth indicated above, which is altogether probable, and reflect that considerable portions of it, "even in the present day, lie considerably below the level of the sea," we need no longer have any difficulty in understanding how it might all have been submerged, by the Divine ordering, to the depth of fifteen cubits above its highest mountains, without any more waters than were at hand. "The fountains of the great deep were broken up," by which the Hebrews understood the sea, and not subterranean reservoirs, as some wish to have it. This was the first of the events of that catastrophe, which was probably effected partly by the subsidence of the land, and partly by the elevation of the beds of the Indian Ocean and Mediterranean sea. This two-fold motion was sufficiently slow to cause a gradual rise of waters, and to bear up the ark upon their bosom, without the shock of a violent current. As the agent, by which God produced this breaking up of the fountains of the great deep, was, as we may suppose, internal heat, the same as that which now produces the phenomena of volcanos, and earthquakes, and upheavals of

extensive districts of country, and by which He, before the age of man, again and again changed the face of the earth, increased evaporation and heavy and uninterrupted rains followed for forty days. The reverse order of agency was no doubt employed to remove the waters; the rains ceased, and, after one hundred and fifty days, the land began to rise, the ocean bed to sink, and the waters to return to their accustomed place, and a current of wind bore away the vapors as they were formed.

A *second* great difficulty in the way of the belief of the universality of the deluge is found, in the utter inadequacy of accommodation, in the ark, for a pair of every species of the animal kingdom incapable of living in water, and of seven of each clean beast. Unless we suppose that many new species have been created since the flood, we encounter the difficulty of making provision of room and food, for one whole year, for more than one hundred thousand species of animals, reptiles, and insects, in a structure, whose utmost capacity would not have admitted of more than three or four hundred pairs. As far as the flood extended, "every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven." If the flood was universal, it must have involved the total destruction of the vast majority of the species of the animal kingdom; but they at present exist, and must either have been created since, or escaped destruction by living in regions not visited by the flood. This difficulty we regard as perfectly unanswerable upon the ordinary supposition. But as that awful visitation had a specific object in view, which was the punishment of sinful man, and the obliteration of his works; the destruction of the inferior races, which partook not in his crimes, must have been incidental. If the flood reached every part of the earth inhabited by man, its end was accomplished; and the animals of other regions might escape injury, without any interference with the great design in view. The inhabitants of the waters did actually escape, showing clearly that those of the land perished because the means of man's destruction necessarily became the means of theirs. It follows, therefore, that all that was necessary, was to make provision for the preservation of the air-breathing species, which occupied the geographical district together with man. A pair of each of these might readily be accommodated in the ark; for no geographical district contains all, or even a majority of all the species inhabiting the whole earth. Each continent has its own Fauna and Flora, suited to its climate and other pecu-

liarities; and each district has only a portion of these. Accordingly, the supposition, that the deluge was limited to a portion of the earth, best explains all the known facts, and presents the fewest difficulties.

But it may be said, that the scriptural narrative expressly states that the flood was universal; for its language is, "all the high hills that were under the whole heavens were covered." To this we reply, that every reader of the Bible knows, that general terms are there, in numerous instances, employed to express limited ideas, and in almost every case, they are understood according to their true meaning. When it is said, that "all countries came into Egypt to Joseph to buy corn," every one will understand the meaning to be, all the countries adjacent to Egypt. When it is stated that Satan, from the top of a high mountain, showed our Savior "all the kingdoms of the world," it is not difficult to see, that the tetrarchies of *that country* were meant. So, on the day of Pentecost it is said, "There were dwellers at Jerusalem, Jews, devout men, out of every nation under heaven," and this is explained, by the subsequent enumeration, to mean the countries around Jerusalem, the most distant of which was Rome.¹ From these and numerous other passages it is plain, that "*the earth*," "*the world*," "*the whole heaven*," &c., were used to express the whole extent of the globe that was known to the Jews. In that sense they understood them and in no other. To have used them in the modern sense, would have been misleading them, and contrary to the great design of Scripture teaching. We have but to turn to any of the ancient authors, to see how exceedingly limited their notions of the earth were. They thought it was a narrow plane, extending several hundred miles east and west of Asia Minor, and a much shorter distance north and south; and bounded on the east and west by two great oceans, on the north by a zone of eternal frost, and on the south by one of burning heat. Their whole world was but a small portion of what we know it to be. All their ideas of the world, or the whole earth, were confined to a limited region known to be inhabited; and that is the sense in which we should understand the language used in reference to the deluge.

There are yet other difficulties, which might be stated in opposition to the ordinarily received opinions upon these topics, but these must suffice. We must yet be permitted to add, that if we wish to arrive at the true meaning of any portion

¹ See "Scripture and Geology," by Dr. J. Pye Smith, p. 247. ff.

of the Bible, we should endeavor to place ourselves in the situation of those to whom it was first addressed, and who were expected to understand it, and to discover the design of the writer or speaker in what he wrote or spoke. Interpreting the sacred Scriptures in this manner, we see no discrepancy between their teachings and those of Geology, but, on the contrary, the most beautiful harmony.

ARTICLE IV.

JOURNAL OF A VOYAGE FROM PHILADELPHIA TO EBENEZER, IN GEORGIA, &c., IN THE YEARS 1774 AND 1775, BY HENRY MELCHIOR MÜHLENBERG, D. D.

Translated from an unpublished German manuscript, by Rev. J. W. Richards, Pastor of St. John's Church, and Prof. of German in Lafayette College, Easton, Pa.

[We doubt not that the following Journal of the venerable Dr. H. M. Mühlberg will be welcome not only to the readers of the *Ev. Review*, but likewise to the American public generally. It was written at one of the most momentous periods of our national history, and although it has no direct connection with the political movements of the day, it yet incidentally throws a very interesting light upon them, as well as upon the manners and customs and spirit of the times, generally. To the Lutheran church in this country it has a special interest, not only as coming from one who exerted so great an influence in its establishment and organization, and in the determination of its character for all succeeding time, but likewise as giving materials to supply the gap which was made in the "*Hallische Nachrichten*" by the breaking out of our Revolutionary war, during which our intercourse with Germany was, in a great measure, suspended, so that from A. D. 1775 to A. D. 1785, when those Reports ceased to be published, we have but a few pages relative to the progress of the church in this country. But to our church in the South, especially at Charleston and Ebenezer, this Journal will, we doubt not, be a most interesting document, showing the interest that they, too, possess in him who may well be styled "the Apostle of Lutheranism in America," his labors having taken in the church in its whole extent from New York to Georgia, without distinction of race or language.—The preceding remarks are predicated upon the perusal of only so much of the Journal as is published in this No. of the *Review*, and a general statement of the contents of the whole, given us by its Translator, upon whom, as a grandson of Dr. Henry M. Mühlberg, this labor of love has, with great propriety, devolved, and to whom this as well as various other papers of his grandfather belong. In a note accompanying the following sheets he observes: "I enclose a part of the translation of the unpublished manuscript of my grandfather Mühlberg's Journal, which I commenced at your request. It presents him anew in the light of a cheerful christian, possessing ardent zeal for his Master's cause, warm attachment to the church, strong personal piety, and, withal, considerable dry humor. The sheets translated constitute about one-fourth of the whole Journal, and leave him departing from Charleston to Ebenezer. The remainder relates more particularly to the congregational matters of the latter place. . . . I fear the translation may be somewhat close, but I endeavored to give the very shade of the

thought expressed, even at the expense of freedom of style, because I think that in a *Journal*, a man should be made to speak as nearly as possible in his own language, and not merely as we understand him. There are many minutiae, but these make it especially interesting, to me at least." — We shall publish the whole of this *Journal* as rapidly as the limits of the Review admit.—ED.]

MEMORANDUM. A. D. 1774. Monday, Aug. 15. I laid the Corner-stone in Pikeland, Pa.

Sunday, Aug. 21. I bade farewell in Zion, text: "Whom do men say that the Son of man is? thou art Christ, the son of the living God."

Monday, Aug. 22. Church council in Zion, from 10 A. M. to 1 P. M.

Aug. 23 to 26, viz.: Tuesday, Wednesday, Thursday and Friday, bade farewell as far as I was able — also received many visits — completed many accounts — also the Protocol of the congregation — also materials for the next meeting of Synod. Wrote my last will — wrote to Revv. Helmuth, Kurtz, Sen., and Schultze, and answered the letter of the Reading Elders, &c. Aug. 25, and 26, my wife's feet commenced swelling very much. She would not be persuaded by any arguments to remain at home: she appealed to the marriage formula. We engaged three berths in Capt. Samuel Wright's brigantine, for each person £5, 8 s., currency, without provisions, which we must procure ourselves. Received from treasurer Kuhl my last half yearly salary to June 12th, when my son Henry commenced his service, namely £45 currency, with which I paid the debts contracted for the support of myself and family during the last half year. The expenses of the journey I took from the interest of the fund of S. K. Friday, Aug. 26th, our baggage was conveyed to the ship. Saturday morning, Aug. 27th, a faithful friend, Mrs. Gr. took my sick wife in a chaise to the vessel, and I bade farewell to several more persons; some good friends sent us provisions for our comfort on the journey. Before the vessel sailed many friends came and took leave, and some fastened three boats to the ship and accompanied us five or seven miles on the Delaware, viz. Rev. Kunze, Peter and Henry Mühlenberg, Messrs. Keppele, Hahl, Kester, Kz., Bact., Dk., Web., Hag., Zitz., Frank, &c. In the afternoon these friends bade us another farewell and returned. The ship's company consists: a) of passengers, 1. Mr. Williams, a gentleman of Wales, acquainted with the Latin, French and English languages, proprietor of a plantation in West Florida, towards the Mississippi, a member of the Episcopal church, refined and moral. 2. Esqr. Flower, M. D., owner of good estates in Pennsylvania

and West Florida, whither he is going. 3d. Mr. Simonson, a merchant of New York; converses in English, Low Dutch, and French, not without religion. 4th. Mr. Deamer, a merchant of German extraction, sensible, economical, charitable and pious. 5th. Mr. Morgan, a planter of South Carolina, twelve miles from Savannah, whose grandfather was born in Wales, and grandmother descended from the Low Dutch, was born in Graevel; he himself honest and upright. 6th. An old Englishwoman from Philadelphia, who is seeking her husband in Charleston, and says she is descended from respectable parents, and was engaged for many years in a land suit with respectable persons in Philadelphia and finally overcame the unjust Judge, *uti ipsa dicit*. 7th. A young, well behaved, English, married lady, who, with her child of eight weeks old, is following her husband to Charleston, whither he has lately moved. 8th. A German wife, whose English husband has gone to Charleston for a livelihood; she can sing well and laugh loud. 9th. A quiet man who came lately from Ireland to receive an inheritance bequeathed by a deceased friend in South Carolina. 10th. A butcher returning home to Charleston. 11th. An old, superannuated, German Lutheran minister; 12th. his lame and sick wife, and 13th. his daughter. *b.)* the ship's crew. 1. A very experienced, prudent and hitherto successful Captain; by confession, a sensible and public spirited Quaker. 2. An Irish steersman, whose German wife belongs to our church. 3d. A number of sailors who formerly served on vessels of war, are well acquainted with their duties, can swear, and are very respectful to me and the rest of the passengers. 4th. A dog, who through his powerful scent can discover land which a person can not see. 5th. A cat who is ever on the watch for mice venturing to make sallies. Consequently, this little republic consisted of all manner of people, tongues and temperaments, chiefly descended from Adam.

Aug. 27th. To-day we reached about eighteen miles from Philadelphia. I could not collect my thoughts properly from the many events and of our parting. My wife complained of increased swelling and pain in her feet, and her *hysterici paroxismi* also appeared, which distressed me greatly, as there are no comforts and remedies for the sick on shipboard.

Aug. 28th, Sunday. In the morning we arrived, with the ebbing tide opposite New Castle, and the majority of the passengers went on shore. A member of our Philadelphia congregation, Mr. John Heist, afforded us agreeable company, and procured me, through his people, some elder bushes from the shore, to be used for the inflamed swelling of my wife's feet—

the application gradually relieved the inflammation and pain. I held no public worship, partly on account of my weakness and unsettled mind, and partly because I was unacquainted with the religious sentiments of the passengers, the most of whom were also absent, and, moreover, I did not wish to obtrude myself.

In the evening general conversation was held in the cabin. We commenced with the English national vice of cursing and swearing. It was conceded that it was too despicable for a rational being, and highly criminal for a christian, and all resolved that the like should not occur amongst our company. Further, some gentlemen contended that duelling was unavoidable, because a person might as well lose his life after having lost his character. It was answered, that real, substantial character, especially if a christian one, could not be lost or taken away. As little as the baying of a dog could affect the rising moon, so little could baying and slandering injure a genuine character.

Monday, Aug. 29, we arrived at Cape May. I had an opportunity of writing a few lines, and sending them, with a vessel passing us on its return from Jamaica, to my children in Philadelphia. During the night, we arrived, at last, on the ocean, but had contrary wind which continued till the evening of September the 5th. During this time my daughter and I were so sea-sick that I could scarcely rise and partake of any food. My wife was preserved from it. The captain used every possible exertion to proceed, and gained about twenty miles in twenty-four hours, which, however, increased the sea sickness of myself and most of the passengers, the vessel continually rolling in the ocean.

Sunday, Sept. 4, A. M., the whole ship's company requested me to conduct English worship. I was very weak, but nevertheless, enabled by divine assistance to read prayers in English, sing a Psalm with the audience, pray for a favorable wind, and preach about three quarters of an hour. I was greatly pleased with the reverence and propriety of my hearers, and concluded with a verse from a German hymn. The passengers thanked me for my services, and the sailors, not knowing how to express their gratitude sufficiently, consulted each other privately, and thinking, perhaps, our cook was in fault of my prolonged sea-sickness, they prepared a dish of their own and sent it to me, with much importunity, to eat it; and although it was not according to the most refined taste, I took it with becoming politeness and thanks, and refreshed myself

with it, because it was sweetened with good will, salted with sincerity, and seasoned with faithfulness. During the night, the contrary wind diverted us somewhat out of our course, so that we entered the gulf-stream and were driven back about thirty miles. Monday, Sept. 5. The sailors exerted themselves greatly to leave the stream. In the evening, the Lord, to whom all things are subject, gave us the desired favorable wind, which continued till Wednesday evening, Sept. 7, and brought us within ten miles of Charleston. It being dark night, surrounded by sand banks, and without a pilot, we sailed to and fro the whole night, used the lead repeatedly, and were preserved, by the grace of God, from misfortune.

Thursday, Sept. 8, we continued our voyage, received a pilot, passed the Sand banks safely, and arrived at 10 a. m. at Charleston; in the same month of September in which, thirty-two years before, I arrived here in Capt. McClellan's brigantine from London. As soon as my unexpected arrival was known, many of the honorable members of the church council of the German Evangelical [Luth.] church and of the congregation came, and assisted us from the vessel and conducted us first to the house of Mr. Timrod, a worthy member, welcomed and refreshed us with bodily comforts, and began to communicate to me the situation of their congregation. Hence we were taken to lodge with another elder, Mr. Joseph Kimmel, who owns a roomy house and conducts a bakery, and who is wealthy, and loves to extend hospitality to ministers; for which may God bless him and his. Friday and Saturday, Sept. 9 and 10, I received many visits from Germans and English, viz.: Messrs. Kalteisen, Menzinger, Will, Rev. Martin, Dr. Hanebaum, Messrs. Mey, Deamer, Dr. Flower, Esq. Williams, Simonson, Madame Gillon, Mrs. Timrod, Kalteisen, Capt. Wright, &c., and because the elders expect me to preach to-morrow, I meditated somewhat; also sent, yesterday, by a vessel to New York, a letter to my son Frederick, in which I informed him how we fared in our voyage from Philadelphia to this place — also read an English newspaper of this town, in which, among other things, a minister here, of the High church, is accused of grievous excesses, and is severely censured by a Philo-clericus, who argues in a very conclusive and christian manner. Oh, that the Lord would, every where; call and send faithful laborers into his desolate vineyard!

Sunday, Sept. 11. I preached in the morning in the Lutheran church of Charleston, and in the afternoon I heard Rev. Mr. Martin preach. A false report, as though the new

Governor, Lord Campbell, had arrived. In the evening was visited by a gentleman from Switzerland, &c., who has located land in East Florida, but finds it too difficult to cultivate it. The people in Charleston look very pale, which appears singular to a stranger. Negroes and mulattoes.

Monday, Sept. 12. A visit from Rev. Daser, from Mr. Kalteisen, from Mr. Copia, on account of the power of attorney of his father, Copia, in Philadelphia, which was sent to Mr. Alexander Gillon. Wrote an English letter to Mr. Henry Keppele, Jun., in Philadelphia, because I could not bid farewell to him and his wife. In the afternoon I was indisposed, but, nevertheless, went with my wife to visit Mr. Kalteisen, with whom I had various conversation respecting the soul's salvation. Gellert. In the evening our Captain brought us distinguished visitors of his Quaker friends in the city, among whom I was enabled to introduce various subjects of practical Christianity. In the evening I also exercised the children of my kind host, in German and English reading and in the Catechism.

Tuesday, Sept. 13, commenced writing letters to my children and friends in Philadelphia, as Capt. Wright, the Lord willing, intends to sail for Philadelphia at the end of the week. In the afternoon I had a funeral, viz.: Anna Rosina, the wife of Mr. Harbort, born in Hohenloe, aged thirty-seven years. The funeral had to be brought about a mile, the walking being shoe deep in the sand, and the weather very sultry. Mr. K., an elder, and my host had me conveyed thither in a chaise that I might be better able to endure the accompanying funeral on foot.

In the evening we were visited again by English and Germans. In the day was visited also by the French minister, who has gathered and serves a Protestant church here. He is from Lyons, in France, preached seven years in Pensacola and now two years in Charleston. Being yet unacquainted with each other, the first visit was spent chiefly in bows, compliments, and general conversation about the universities of Halle, Göttingen, England, &c. He urged me and my family much to dine with him next Sunday. During the night my wife had a violent paroxysm of her seated disease.

Wednesday, Sept. 14. Finished my letters to Rev. Kuntze, to Henry Mühlenberg, Jun., to Messrs. Keppele, Sen. & Jun., a few lines to Mr. Græff, to Miss Elizabeth Keppele, to Rev. Mrs. Shultze, from my daughter here, and to my children from my wife; and Dr. Flower was so kind as to deliver them on board the vessel.

Thursday, Sept. 15. I had the symptoms of a severe sickness; violent spasms in the lungs, headache, weariness, jerking of the limbs, dislike to victuals and drink, and withal thirst. We were invited to dine with a respectable old German inhabitant, Mr. Philip Meyer, who has a sugar refinery, was born in Heidelberg, has lived twenty-five years here, and holds to the English Presbyterian church. I could not eat any thing. After dinner we sang several Evangelical hymns, translated into English, and accompanied them with the Clavicordium. Thundergusts. Mr. Hudson, a son of the former pastor of the Presbyterian church, who studied at the College in New Jersey, was present. In the morning I was visited by Rev. Wm. Tennent, pastor ordinarius of the Presbyterian church here, who besought me to preach in his church in this place. I had a restless night.

Friday, Sept. 16. The constriction of the lungs having increased, I had to resort to my ordinary remedy, viz. bleeding. The doctors differed in opinion, some thought it not advisable to empty the vessels, a nervous fever often following; some thought it advisable, because I was in the practice of being bled about the Equinox. After being bled I had a strong catarrhal fever. A visit from Rev. Lewis Hochheimer, one hundred and twenty miles from here, at Sandy Run, who related to me the events of his life, and offered to assist me in preaching next Sunday. Saturday, Sept. 17, chiefly confined to bed with fever—various company.

Sunday, Sept. 18. Forced myself out of bed, went to church, and preached from 1 Cor. 15: 26., "of death as the last enemy." 1. How far he is an enemy. 2. Why he is called the last enemy. 3. How he may be destroyed. My hoarseness of the breast and my debility caused me much difficulty. In the afternoon I went again to church, and heard Rev. Hochheimer preach. 1. Introduction. As it was in the days of the flood, &c. Matt. 24: 38. 39. 2. Text, Psalm 50: 21. "These things hast thou done and I kept silence," &c. Theme: Of security,—quite edifying and systematic. In the evening I was compelled to take an emetic;—a restless night.

Monday, Sept. 19. Rev. Hochheimer took leave, and promised to give me a correct description of some Lutheran congregations in this neighborhood. To-day Mr. Werley and his family returned again from Wirtemberg, via London—he is one of the wealthiest members of the congregation. He said, the death of Rev. Ziegenhagen was reported in London, which greatly distressed me.

Tuesday, Sept. 20. Chiefly spent in bed by me—feverish—aversion to food, and very sick. Troubled about my helpless wife in case I should die here.

Wednesday, Sept. 21. My host took me a few miles out of town to a co-elder, Mr. Schmeiser, who has now resided here thirty-five years, and is a substantial man. His daughter is married to an English Independent minister.

Thursday, Sept. 22. I visited a family and had a number of visits at home, among them, Rev. William Tennent, who has a large Presbyterian church, and congregation, composed of the most influential inhabitants in this place. He urged me again very much to preach for him next Sunday. I objected; my debility and soreness of breast, my inexperience in English preaching for so many years, and the offence and stumbling block which my harsh pronunciation would cause so refined a congregation, so that I would only become a bye word to them &c. But all was without avail, I had to promise to preach next Sunday afternoon. I was to marry a couple to-day which might have brought me into trouble.

Friday, Sept. 23. In the afternoon the vestry of the Lutheran church convened and consulted respecting a minister, but desired first to advise with the congregation and, therefore, appointed a congregational meeting for next Monday afternoon, at 2 o'clock, in the church. Afterwards I visited another family, Mr. Mentzinger's, a deacon. In the evening a visit from Dr. Flower, and Esqr. Williams who came with us from Philadelphia; they mentioned that Mr. Simonson, one of our fellow-travellers, was very sick with inflammatory fever, and delirious. My wife and daughter, also, had an attack of the prevailing fever here.

Saturday, Sept. 24. I received several visits, and meditated for to-morrow as much as my weakness permitted.

Sunday, Sept. 25. In the morning I preached in our German church. At the request of the vestry, I invited the male members of the congregation to meet to-morrow afternoon; published preparatory services and confession for next Friday, and the Lord's Supper for next Sunday, because many earnestly requested it. In the afternoon I preached in English in the Presbyterian church, which is said to be the oldest and finest church edifice here in Charleston, built in the old Gothic style, ninety-three feet long and forty broad, in which it is hard to preach and to hear. I had obtained the order of services yesterday, in accordance with which, I had to commence with an extemporaneous general prayer for all orders in Christendom, afterwards to read a portion of Scripture selected by

myself, and a Psalm out of Dr. Watts' book to be sung. The sermon was next delivered, and was followed by the singing of a Psalm, and concluded by dismissing the congregation with the Apostolic benediction. The service was a hard one for me on account of my hoarseness and the darkness on the pulpit, which prevented me from seeing my skeleton clearly. I prefaced the prayer with the following words: "Being invited by the worthy and Rev'd pastor Tennent to deliver a word of exhortation before this christian society, so refined in language and experience, and to speak in a language not my native one; I must crave indulgence and a mild censure if my pronunciation and expressions should not answer my wishes and your expectation; though a broken language and a broken heart may agree in some respects."

Monday, Sept. 26. In the afternoon I went to the church where gradually a number of so-called members, (Crethi und Plethi), [i. e. Tom, Dick and Harry] assembled. I propounded to them the following question, on paper, viz.: whether the vestry should provide this vacant congregation with a regular minister and pastor, who could go before the congregation with pure doctrine and a christian life; and in the meanwhile should have the congregation supplied? This question they were to answer affirmatively or negatively on the paper. But scarcely had five or six voted affirmatively, when the others became noisy and began to dispute — "They wanted none to be called by the vestry, Rev. Daser was still here, whom the vestry had dismissed without cause; others said Rev. Martin, living in the country, could be their minister," &c. I took leake and went away. Some of the vestry remained and disputed loudly. Towards evening, Mr. Simonson, who came with us from Philadelphia, and was very kind to us, and died last evening, was buried. My wife had a violent attack (*paroxysmum hystericum*) this evening.

Tuesday, Sept. 27. This morning my wife had another violent Paroxysm. "O Lord! we pray thee shorten Our bitter trials here!" ("Mach Ende, O Herr, mach Ende An aller unser Noth.") I remained at home all day, wrote and also received some visits.

Wednesday, Sept. 28. We went early into the country. Our kind host had arranged that we should visit a christian German friend who lives thirteen miles off at his own country seat. The company consisted of my host, Mr. Kimmel and wife; Mr. Kalteisen and wife; Mr. Speidel, wife and son; Mr. Meyer; Mr. Mentzinger, who conveyed me; and myself, my sick wife, and my daughter, twelve in number, having four

chaises and four on horseback. The friend whom we visited was Mr. George Vielhauer, born in Neckar Garlach, at Heilbrunn, well instructed in his youth in our Evangelical doctrines, and about thirty years ago arrived, a single man, in Carolina, where he served the first few years for his passage, and afterwards married; he prayed faithfully, labored industriously, and acquired two plantations, upon the one of which his step-son resides, and upon the other he and his dear wife and only daughter dwell. He is well provided with instructive books, loves the word of God, and has religious services in his roomy house when clergymen travel the road. He has two sisters yet living, the one in Pennsylvania, at the Blue mountains, and the other in New Jersey, both of whom he visited last year out of brotherly regard. He corresponds with one of our elders in the Philadelphia congregation, Mr. Frederick Hagner, who sent his respects to him with me. We arrived at his plantation at 10 A. M., and he received us joyfully — and, like Abraham, let his servants bring the best he had, and his Sarah prepare a meal of the fatness of his house, of which we partook with the best appetite and with heartfelt thanks to the Giver of every good gift. It is agreeable to city folks occasionally to escape from the toils of their daily business, and to breathe fresh air, and to recruit themselves with some kind friend in the country. The thought impressed me: if in our temporal pursuits we were to seek first the kingdom of God and his righteousness, to work out our salvation with fear and trembling, to live by faith in communion with Christ, to follow after holiness, to take up the cross and carry it patiently; how sweetly would we not rest from our labors; how good would it not be for us, when we shall have gone home to our best friend and Savior, where he has prepared a place for us! Even the irrational creatures, which had drawn and carried us through the hot sand, with groaning, felt the influence of the fresh country air, and enjoyed themselves on the extensive pastures with running and jumping as though they were in Paradise. About 4 P. M., the caravan resumed its march, notwithstanding Mr. Vielhauer had urged us very much to remain with him, journeyed about an hour after dark, and with the help of God reached home uninjured and well conditioned. Mr. Kalteisen entertained me with accounts of how he had found things among the Cherokee Indians, e. g. 1. of their manner of living, according to the code of nature, before they had intercourse with Europeans; 2. of the Deity, a good and an evil one; 3. of their superstition in regard to days; 4. of the avenger of blood and of retaliation; 5. of their preparation

when going to war; 6. of the great Eagle he had shot; 7. of his tokens for rain; 8. of their hospital or lazaretto; 9. of burning slowly the women and children taken captives; 10. of the mourning of the women when their husbands are slain in battle: they invite the neighboring women, dishevel their hair, and lament four or five days; and a wife who has loved her husband very much burns his house and personal goods, so that the sight of them may not re-open her wounds; 11. but the nation is now corrupted; 12. they were likewise very hospitable. If but a single piece of bread, or of ash-cake remained in the company, it had to be shared with the stranger-guest of a friend.

Thursday, Sept. 29th, the festival of St. Michael. N. B. Maria Eve Bader, from Gräfenberg, in Wirtemberg, in the county of Neivemer, a daughter of John George Wandele, came to Charleston with her husband, Michael Bader, A. D. 1752. Her husband died ten weeks afterwards, and she is now about eleven years a widow. One sister, Catherine Wandele, perhaps yet single, is said to be in Philadelphia; the second sister, Maria Agnes Wandele, is supposed to live in New York, and to be married to a stone-cutter. The widowed sister in Charleston is anxious for information from them.

I went to-day, by invitation, with Mr. Kalteisen and my daughter to dine with Capt. Gillon's family. Capt. Gillon is an eminent merchant and friend of the Germans, and is on a journey to the Northern Provinces, to Boston, New York and Philadelphia, on account of his health. Thence went with Mr. Kalteisen to visit Mr. Timrod. Towards evening was visited by Messrs. Williams and Dr. Flower, and also by the above named widow, Maria Eve Bader, who inquired after her sister, and handed in her name for the Lord's Supper.

Friday, Sept. 30. From 10 A. M. to 12 at noon, I had preparatory services and confession, from 1 Cor. 5: 7. 8. with forty-four persons; we had some rain and sultry heat. In the afternoon I heard Rev. Tennent preach in his church. His text was Psalm 62: 8. "Trust in him at all times; ye people pour out your heart before him: God is a refuge for us. Selah." He has peculiarly sanctified gifts, and spoke learnedly, practically, intelligibly and edifyingly from the text. He also baptized a child and an adult negress, he asked the latter a few principal questions; sprinkled water once upon her forehead, and afterwards said the words; "I baptize thee in the name of the Father, Son and Holy Ghost, amen!" I felt again to-day strong pressure &c. in the lungs. The old bellows does not work very well any more. Diseases fare with

me like the gout with the swine-herd. Our hostess has taken my wife in the chaise to breathe the fresh air. In the evening I was visited by Mr. Albrecht, a tailor, who arrived here about nine months ago from London, with his English wife and children. He inquired about missionary Illing, with whom he was acquainted in London, and communicated to me various circumstances concerning the congregations in the Savoy, in the Hamburg and St. George's churches, and in St. James' chapel. He is working here as journeyman to pay his fare gradually, and his wife and child in the meanwhile remain in an hospital.

Saturday, Oct. 1. Well meaning elders, deacons and members of this disorderly congregation, yet without a discipline, are of opinion, that nothing will avail it but to seek a regular minister from our right reverend fathers in London and Halle, and to unite with the Reverend United Ministerium in Pennsylvania. They entreated me, therefore, to prepare a kind of appeal to the right reverend fathers suitable to the circumstances. And because they understood the English quite as well as the German, and English documents are more valid in this region, I, therefore, wrote the following for a trial:

"We, the subscribers, for the time being wardens, vestrymen and contributing members of the German Lutheran St. John's church and congregation in and about Charleston, in South Carolina, his Britannick Majesty, King George III's loyal and dutiful subjects, do send greeting to the most worthy and reverend fathers in God: Frederick Ziegenhagen, his majesty's chaplain in the German chapel at St. James', Anastasius Freylinghausen, Lewis Schultz, D.D., and to the Directors of the East and West India Missions, at Halle, Gustavus Burgmann of the Savoy, Rector, and William Pasche, Assistant in his Majesty's German chapel, all worthy members of the venerable Society for promoting Christian knowledge; and do humbly request, that it may please them by the gracious assistance of God Almighty, to choose, examine, call, ordain, provide, and send, with sufficient credentials, a well learned, gifted, graceful and faithful minister, for our said church and congregation, who is able and willing to propagate the Gospel according to the foundation of the holy Apostles and Prophets, whereof Christ Jesus is the Corner stone, and to administer the holy Sacraments, agreeably to the articles of our unaltered Augustan [Augsburg] Confession; to instruct and confirm our youth in the principles of our holy Protestant Religion; to exhort, edify and comfort sick members, when required; to

assist and preside in the necessary meetings of the vestry; to live in union and fellowship with the Reverend Lutheran ministry in Philadelphia, &c., and to perform his holy functions (when in health) as a faithful minister of Christ ought to do.

And for such his faithful service and labor, we, the subscribers do, by these presents, engage and obligate ourselves to pay, or cause to be paid, to such our minister, the sum of thirty guineas towards defraying his travelling charges and passage, and as for his maintenance and honest living to pay unto him one hundred pounds sterling yearly, or every year, in four equal terms, viz.: every quarter of a year five and twenty pounds sterling; to grant him free and undisturbed possession of our parsonage house and appurtenances, and such accidental fees as have been customary hitherto.

And this agreement shall stand and remain in force and virtue as long as both parties fulfill their duty on either side, and can live in peace and harmony together. But in case, which God forbid! there should happen dispute or disturbance between the minister and vestry or congregation, no party can or shall be its own judge, but the minister shall have the privilege to choose one or two impartial arbitrators, and the vestry or congregation shall have the same liberty to choose one or two impartial, prudent arbitrators, who together may enquire into, discuss and decide the matter (or choose an umpire if they cannot agree), and both parties shall acquiesce in their award. And if the gentlemen arbitrators should find, that the minister could do no more good in this congregation, and that peace, harmony, and edification might not be restored, then the minister shall be removed into the united, vacant congregations in Pennsylvania, New York Government, Jersey, Maryland or Virginia, in case he be not found wilfully offensive, or guilty of false doctrine and offensive life, and pleaseth to stay and labor in this part of the world. In witness whereof we have hereunto interchangeably set our hands and seals at Charleston, in South Carolina, this twenty-fifth day of October, in the sixteenth year of his majesty's reign, Anno Domini one thousand seven hundred and seventy-four.

Signed, sealed and delivered

in the presence of us:

N. N.

N. [Seal]

N. [Seal]

N. [Seal]"

This evening my wife had a severe attack of diarrhea and heat. Towards evening I was visited by a man, named Mr. Jacob Mack, from the neighborhood of Ebenezer, who told me with sorrow, that some time ago a negress attempted to

poison Rev. pastor Rabenhorst, &c.; further, that they had already heard in Savannah and Ebenezer of my arrival at Charleston. Persons who wish to be proclaimed to-morrow: Mr. Frederick Kreutner, widower, and Mrs. Anna Barbara Bohner, widow, in the city. Mr. Jacob Mack informed me that three weeks ago the two ministers and the congregation in Ebenezer had met, but could not accomplish a reconciliation, and became rather the more embittered, which is deplorable, and increases the division. To-day a good friend told me that a vessel would sail from here for Savannah, next Friday. I cannot go over land to Georgia, because there are three of us, and no waggons can be obtained here, and it is said we must pass too many streams and rotten bridges. Towards evening we were visited by Mrs. Vielhauer and her young daughter, of the place we visited last Wednesday.

Sunday, Oct. 2, at 9 A. M. I went to church; had confession with a few mothers of families, who were unable to attend on Friday; preached on the article of the Lord's Supper, and then administered the Sacrament to forty-six persons, of whom the majority had not received it for a long time, on account of the strife and disorder existing in the congregation. The weather was almost insupportably hot, and thundergusts prevailed, and it is necessary to be very careful in the change of garments, lest the perspiration be suppressed and sickness immediately ensue.

In the afternoon a numerous congregation was again assembled, and I preached from Gen. 50: 15. seq. In the evening, Mr. Jacob Mack, who had visited me last evening, informed me that on to-morrow he would return on horseback to Ebenezer. I entrusted to him a part of the letters sent with me from Philadelphia for delivery at Savannah, and promised to follow as soon as opportunity and circumstances would, under the providence of God, permit. The sickness of my wife increases with painful dysentery and feverishness. Last night we had a species of hurricane, with fearful storm, and moaning wind, and violent rain, but which passed over graciously and harmlessly, as far as is known. In the afternoon I baptized Mr. Kimmel's little negro, named Mark, born March 28, 1772.

Monday, Oct. 3, continued rain and wind. My wife experiences no relief in her sickness as yet. The Doctor administered rhubarb yesterday to remove the sharpness in the intestines. Many persons die here of this flux, it is said to keep on and gradually to waste the system. According to invitation I dined with Rev. Tennent, in company with the French minister, Mons. Pierre Levrier and Mr. Hudson, the time be-

ing spent in useful and instructive conversation. Mr. Tennent has opened a kind of gymnasium, in which a learned professor of the Jersey college teaches the classics.

Oct. 4. Last night and to-day we have the first cold wintry weather, with a rough north wind; it appears strange, following upon the sultry days. A visit from Mrs. M. who told me of some disturbances between Rev. Mr. Piercey, T. and Z.; viz.: on account of a prominent family, three sisters, who were awakened through Mr. P's preaching, and desired to be baptized by him; but Mr. T. would not permit him. He did it, nevertheless, shortly before his departure for Philadelphia. Mr. T., however, alleges other reasons why he refused his pulpit to Mr. P. Thus, even, among so-called awakened and renewed souls, also, offences are found. My wife still suffers with the painful dysentery, and withal we are anxious, God willing, to sail next Saturday for Savannah. I was invited to dine with two respectable, elderly, English ladies, who live of their interest, and fear God, Miss Newman and Miss Atchinson; Mrs. Gillon and her two grown-up sons, were present. After dinner I had to sing some Halle hymns, with my daughter, and accompany them on the spinnet. Towards evening I received a letter from Rev. Nicholas Martin, of the Fork, dated Saluda, Sept. 27th ult., which I immediately answered, the bearer returning to-morrow. Mons. May reported that the captain of the schooner for Savannah had an inflamed eye, and did not know whether he could depart next Saturday or not; he will notify us on Thursday evening. Cold and rough as the weather was this morning, so warm it was in the afternoon.

Wednesday, Oct. 5, wrote an English farewell letter to pastor Tennent. In the morning was visited by Mr. Kalteisen, with whom I conferred awhile concerning the confused condition of the congregation here, which I will state more plainly if I live to transcribe this journal. It is the same old enemy of mankind who exercises the same tricks and treachery in this congregation as in others; especially as no church discipline was introduced immediately in the beginning, he could therefore the better practise his διαβολισμος.

N. B. Anna Barbara, whose maiden name was Ritter; her father, John George Ritter, a carpenter from Hopstätt; and her mother, Anna Barbara; they left Germany thirty-four years ago, and father and mother died on the ocean. The daughter, Anna Barbara, was about five years old; arrived in Philadelphia, was hired to Frederick Thor, on Charles Broughton's place near Philadelphia. After having served eight years in Philadelphia, she came with her master, Fred-

erick Thor, to Charleston, in South Carolina, and served here with Thor till within a year of age—served another year with Henry Tuser, in the country. Afterwards she hired herself a year and a half to Felix Lang, in Charleston, and married Martin Kämle, in Charleston, with whom she lived fourteen years, and has four children living. She heard from Charles Schnautzbart, that her brother, John George Ritter, resides in Philadelphia, and is married to Mr. Schnautzbart's daughter. She wishes intelligence of her brother, &c.

My wife has suffered a relapse of her dysentery accompanied with strong fever. Mr. Strobel, the son-in-law of Rev. Martin, a wealthy tanner, sent for me in his chaise, to convey me out of town to dine with him. He told me, among other things, a remarkable history of an abominable sect, which had arisen among the Germans here, A. D. 1760-1, and had some similarity with Knipperdolling and Jan van Leiden. They committed murders, on which account one of them, named Jacob Weber, who called himself a God, and slew a person, was hanged. Their founder is said to have been Schmid Peter. The sect originated at the Saluda Fork, about one hundred miles from Charleston. Jacob Weber was a Swiss, first an exhorter, and then still further advanced—he came to his senses before his end. The multitude grow up in the country without schools and instruction. And though for a while a self-taught (autodidacter) minister may be amongst them, yet it continues only a short time. The people are wild and grow wilder, and what does it profit to hear a sermon every four, six, or twelve weeks, if it was neglected to lay the foundation of divine truth in youth? The aforesaid sect had so far obtained the supremacy that several families united with it for fear of their lives—numbers of both sexes went about uncovered and naked, and practised the most abominable wantonness. One of them pretended to be God the Father; another the Son, and a third the Holy Spirit; and the pretended Father having quarreled with the Son, he repudiated the pretended Son, chained him in the forest, declared him to be Satan, and finally gathered his gang who beat and trampled upon the poor man until he died; he is reported also to have killed the Holy Ghost in bed. The circumstance having reached the authorities in Charleston, the militia (or police) were ordered to arrest the pretended deity, and he was tried, condemned and executed at the gallows. The English scoffed about it, and said the Germans had nothing to fear, their devil having been killed and their God having been hanged. These are the fruits of not incul-

cating the word of God in youth, and of leaving man to himself, Rom. 1: 21-32. The sect spread from South to North Carolina, thence to Maryland and Virginia among the German and English, and has left some seed behind, in this place.

Upon this gross satanic play, a more subtle temptation followed. Quakers, Anabaptists, &c., spread themselves in the country regions, and appear to be better suited to the circumstances of the land. Toward evening I visited a sick neighbor of our congregation, found him better, and heard him, with much pleasure, speak of what the Lord had done for his soul. His name is Keller, in whose house Charles Ehwald, of Philadelphia, died a few years ago. The day before his death he heard Rev. Hausile preach twice in our German church of this place, and received a letter from his relatives in Philadelphia, and was very much pricked in his conscience, and moved even to tears; the following night he died and was buried here on the Lutheran graveyard. D. Geschwind administered the estate.

Thursday, Oct. 6. In the morning, visits from Meyer, Mensinger, and Messrs. Dorsius, Grips, and Madam Gillon, Mr. Speidel, Dr. Günter, and Mr. Kirchner, &c. In the afternoon wrote a sheet full to Rev. Mr. Pasche, dated to-day. In the evening, went with Mr. Kalteisen to a house where I married Frederick Kreutner, widower, to Mrs. Barbara Boner, widow, a respectable and orderly company assembled. I remained till 8 P. M., and assisted in sustaining useful conversation. I received a few lines from Rev. Zubly, through Dr. Günter, containing an invitation for me and mine to lodge with him in Savannah.

Friday, Oct. 7. Last night my wife was very sick of a painful dysentery;—this morning she is somewhat better. We had spiritual conversation together. Her concern is that her children and relations may be saved. It is praise-worthy, when we have provided first for our own salvation, to regard our children and other friends as a possession that the Lord has acquired and purchased with his own blood and life, and to commend them to the Lord in prayer. He will, still less than Moses, leave even a hoof behind. To argue from great to little things: Moses saith, Numb. 11: 12. "Have I conceived all these people! Have I begotten them, that thou shouldst say unto me, carry them in thy bosom as a nursing father beareth the sucking child?" "Whosoever cometh unto me," saith the proprietor of the possession, "I will in no wise cast out." There is yet room! and whosoever of mine will not suffer themselves to be led by the goodness of the Lord their

way He will hedge around with thorns, &c. To-day I dine with a young merchant, Mons. May, of Dantzic, who arrived a few years ago penniless at Philadelphia, was recommended by a merchant, Mr. Hasenclever, to Mr. Kalteisen in Charleston, who procured him a place with merchant Gillon. Conducting himself in a sober, prudent, faithful and industrious manner, Capt. Gillon gave him an interest in trade with one of his step-sons, and now he is in good credit and increases in reputation and means. "The fear of the Lord is the beginning of wisdom," and many Germans might prosper more in body and soul if they would but walk in the ways of the Lord and conduct themselves rationally. At noon I went with Mr. Kalteisen and my daughter to Messrs. May and Grips', to dine. On my return home I found Mr. (Rev.) Daser's note requesting to hold another collection in the congregation for his wife and two young children. The following were its contents: "Charleston, Forasmuch as parson Daser, for the sake of the support of himself and family, and the benefit of his future congregation, and in accordance with his external and internal call, is now entirely ready to commence his voyage for England, the day after next Sunday, in order to execute his intended design, but is compelled to leave his wife and two small children behind him for a short time: therefore, he commends himself and his family to the kind remembrance of all his friends, acquaintances, and the worthy members of the congregation he had in charge for five years, with the sincere and upright assurance that their kindness and friendship will never be forgotten. Determined upon, under the favor of God, and communicated to the German Lutheran Zion of this place, in prayer and earnest supplication. Friday, Oct. 7th, 1774." I subscribed the above with £10 Carolina currency, "a small mite towards support of Mr. Daser's spouse and children. Towards evening I visited Mr. Meyer and his family; also delivered to-day to Mons. May the letter to be delivered to Rev. Wm. Pasche, and heard that the vessel for Georgia will not sail till next Tuesday.

Saturday, Oct. 8. My wife had another bad night with her twofold sickness. A visit from Mr. Kalteisen. He and Mr. Kimmel subscribed the above petition, and I gave it to Mr. Kalteisen for further effort. Rev. Mr. Tennent sent a letter to be delivered by me to Rev. Zubly, of Savannah. The atmosphere is thick and heavy with rain-clouds. Mr. Kalteisen returned and showed me with pleasure that several members had added their subscriptions to the above petition — but also mentioned that two merchants intend to arrest Mr. Daser for

debt — he is said to owe upwards of £ 1000 S. Carolina currency. An adult person, Mr. Henrichs, notified me that his mother died last night, and is to be buried to-day towards evening. According to evidences from Germany, she was born May 23, 1720, in Frankweiler, at Landau, in the county of Germersheim, and was baptized May 25th of the same year. Her parents were Abraham Höllriegel, deceased, magistrate, cooper, &c., and his wife Susanna. In the 22d year of her age she was married to John Daniel Henrichs, bore seven children, viz. one son and six daughters, arrived about last Easter, in Charleston. Her husband died about six weeks ago, and she died last night about 12 o'clock, with inflammation of the kidneys. Text, Luke 10: 41. 42. "One thing is needful, &c." Towards evening I went to meet the funeral. It rained fast, and the funeral not having arrived yet, I visited old Mr. Kircherr and wife in the meanwhile, (the step-parents of Mr. Krafft, a deacon in Philadelphia,) afterwards also Mr. Lindauer, an elder of this place, and master-baker; he was not at home, however. Also conversed with Mrs. Delger, a sister-in-law of Conrad Kiemlé, who has moved hither from Philadelphia. Mr. Delger is a tanner. The funeral having arrived I preached from the above text. In the evening I had also a short visit from Mr. Hudson.

Sunday, Oct. 9. My wife slept and feels somewhat better. It has rained violently all night, and continues to do so. My host kindly conveyed me in a chaise to church. I preached on the character of saving faith, from the words, Matth. 9: 2. "And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee." It is to be hoped that my hearers understood and were benefitted by it, for they were very attentive and manifested, by their countenances, that the word and Spirit were striving with their souls. In the afternoon, notwithstanding the rain, a considerable number had assembled. I preached from Matth. 16: 16, 17. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Afterwards bade farewell, and we sang, "Ach bleib mit deiner Gnade Bei uns Herr Jesu Christ," &c. [Oh be thy grace, Lord Jesus, With us abiding still.] The orphans of the widow buried yesterday wished to pay me for my services at the funeral, but I declined remuneration, as it is but too often said that ministers are avaricious and do not spare the poor. I proclaimed Jacob Frick and Christiana Hinkel, two single

persons in Charleston. Oct. 4. The rain continued incessantly all night, and still continues. Some kind persons enquired for me whether Captain Churchhill would sail to-morrow with his schooner for Savannah. They were answered that he would wait for clear weather and a favorable wind. To-day I received the original of a letter, dictated for his children, in prison, before his death, by Jacob Waeber, the author of the sect already mentioned, who was hanged.

"April 16, 1761, being imprisoned and ironed, it occurred to me and the jailor to transmit to my beloved children a sketch of my mournful life. I, Jacob Weber, was born in Switzerland, in Canton Zurich, in the county of Knomauer, in the parish of Stifferschweil, and was raised and educated in the Reformed church. In the fourteenth year of my age I journeyed with my brother to South Carolina, leaving my parents; and after my arrival in South Carolina I soon lost my brother. Thus I was forsaken of man and without father or mother. But God had compassion on me amid much trouble and sorrow. He planted the fear of the Lord in my heart, so that I had more pleasure in the Lord, in godliness and the word of God, than in the world. I was often troubled about my salvation when I reflected how strict an account God would require, that I must enter into judgment and knew not how it would result. Although God drew me with his grace, I found also the reverse in my corrupt nature, which was excited with a love of the world, viz.: of riches, honors, and an easy life. Mankind loves a social life, and as the Lord drew me back in many wonderful ways, I came, therefore, nearer to Him; notwithstanding I always attended to my religious services and prayer, but with a heart cold and averted from God. Through such exercise of the heart, I arrived at a knowledge of my sins, and learnt how awfully the human race has fallen from God, and how low, all without exception, are sunk in depravity. As soon as I experienced this, I earnestly besought God, day and night, for forgiveness, for the Holy Spirit, for a pure heart, and for saving faith — and I felt the necessity of retirement to restrain my thoughts, and to prevent the divine work from being hindered in me. In this retirement I forgot the turmoil of the world, and felt as though the Lord and I were alone in the world. In this light I regarded all vain desires and thoughts, and all human works as by nature damnable in the sight of God. Fear and sorrow now seized upon my poor soul, and I thought, what shall I do to be saved? It was shown me that nothing would suffice

but being born again of water and of the Spirit. Realizing that I could not be saved in any other way, I prayed still more earnestly, and it was shown me still more plainly by the Holy Ghost in my heart how sinful I was, Rom. 7., so that I stood there before the judgment of God; but the judgment of God became manifest in me, so that I judged myself and confessed that I had deserved a thousand-fold to be cast from the presence of God, and wondered that the forbearance of the Lord had not long since hurled me, poor and condemned wretch, into the lowest pit of destruction; and then, too, I saw that the whole world lay in sin. Feeling myself so lost, I cast myself entirely upon the mercy of God to lead me according to His holy will and pleasure, whether unto life or death, if he would only be gracious unto my poor soul for Christ's sake, and pardon my sins and purify my heart from uncleanness. Thus I lay at the feet of Jesus with all my heart in submission, sighing and praying night and day for his grace, and so continued for several days, until I had passed from death unto life. Then Jesus revealed himself unto my soul. Then there was great joy in heaven over me a returning sinner. Then all my sins were forgiven me, and I was full of the Holy Ghost, and rejoiced with a joy unspeakably great. This occurred, or I experienced this joy, A. D. 1756, in the month of May. This grace caused me to despise the joy of the world and to disregard its reproach, and kept me, thenceforth, continually with my surety Jesus, amid many temptations not now to be mentioned, until finally I found rest for my soul. This peace and communion with God I possessed about two years, under every burden of affliction; for I had the grace to enable me, under all circumstances, to submit my will to the mercy of God. Through the grace which was in me, I could govern temporal goods without danger to my soul. Upon this followed the great misery and awful fall into sin, already, alas! too well known! the Devil bringing me into a greater temptation and fall than was ever known (of which Schmidt Peter was the origin and instrument). After this, by the Providence of God, I was captured and cast into prison, that I might recover my reason, come to a knowledge of my great sins, and confess them before God, that thus it might awaken great wretchedness in my soul, humble me before God and man, yea, beneath all creatures, yea, that I might account myself as the poorest worm. I often thought each and every person too good to speak to me and interest himself in me. Nevertheless, I sought cordially the forgiveness of my sins in the blood of the Lamb of God, my Redeemer, who loved me and

died for all my sins, and for His righteousness' sake arose, all which I heartily believe, because I experience again the witness of the Holy Spirit, which testifies unto my spirit that I am a child of God. And now, my children, beloved in the Lord, I must leave this world, and, perhaps, behold your face no more in this life. I commend you, therefore, to the protection and mercy of God! Pray without ceasing; learn, and read; injure no one willingly and wilfully while you live; labor industriously and faithfully according to your ability; then, if we should meet no more in this world, we may hope to meet each other in heaven, in the world to come; which may the triune God, Father, Son, and Holy Ghost, grant to you for the sake of the crucified Jesus, Amen. Such cunning and celerity does Satan possess, as to cause so great a schism and injury even among the children of God, and to lead them astray, and make them fall so suddenly against their knowledge and consent. May God preserve all persons from so great a fall, and trample Satan under foot, for Christ's sake, Amen! The grace of our Lord Jesus Christ be with you and all persons, Amen. And I beseech all persons who have been injured by me, to forgive me for Christ's sake!

Written, or dictated, by

JACOB WEBER.

April 16, 1761."

I dined at Mr. Philip Meyer's, the meek Mr. Hudson, and a gentleman with an embroidered vest, being present, and we had a variety of useful conversation. In the evening I was visited by Messrs. Williams and Dr. Flower, who brought with them Mr. Philips, an English gentleman, arrived from Savannah. He told me many circumstances concerning the mournful state of things at Ebenezer—among others, that there are two chiefs upon whom the whole principally rests. 1. Mr. Würtz, a Justice of the Peace, and a wealthy merchant, who sides with Rev. Triebner; 2. Mr. Trentlin, also a Justice of the Peace, and a wealthy merchant, who advocates Rev. Rabenhorst. Both these German gentlemen have the common people under their sway and influence. The great mass of the members, and all the English inhabitants are said to have a special regard for Rev. Rabenhorst, and to hold him in high esteem. Thus, too, I find it here in Charleston; the christian, moral character of Rev. Rabenhorst, is highly spoken of and valued among sensible English and German persons. The more I hear of the strife at Ebenezer the more terrible it appears to me. I enquired of this gentleman the circumstances of the poisoning case. He answered, that about six weeks since, the female negro house servant of Rev. Rabenhorst had

prepared coffee in the morning. As soon as Mr. Rabenhorst had drank the first cup thereof, he became giddy and sick on his stomach, and was forced to vomit. Mrs. Rabenhorst supposing it to be caused by something else, also drank a cup full, whereof she was attacked by the same violent symptoms. The contents of the coffeepot were then examined, and the poisonous ingredients were found. The negress, moreover, acknowledged it herself, and said to another negress: "I thought my master and mistress would have enough, but it was not sufficient." The negress then fell into the hands of Justice, was condemned, and after a few weeks was burned alive.

Oct. 11. Last night we had a storm and a violent cold rain, which still continues, so that no vessel can sail. I was anxious to proceed, but was unable, especially as the small craft plying between this and Savannah are incapable of contending with the storm-waves, and very easily founder, as I have been told. To-day an English friend sent me a New York newspaper, to read a printed speech delivered before Parliament by Rev. Dr. Jonathan Shipley, Lord Bishop of St. Asaph. I cannot decide about it; I examine both sides, pro and contra, and prayerfully commit it to the Almighty and merciful Ruler, unto whom all power is given in heaven and on earth, and who has never yet erred in this Government. He will not break the charters he has bestowed upon his church of grace and sealed with His own blood. "The name of the Lord is a strong tower; the righteous runneth into it and is safe, no one shall tear him out of his hand." It appears that the heads of a nation lifted up to the heavens, know not how to apply the time of their gracious visitation, or will not "know the things that make for their temporal and eternal peace." A kingdom divided in itself and split into parties can not stand. "Der Herr is noch und nimmer nicht, Von seinem Volk geschieden, Er bleibet ihre Zuversicht, ihr Segen, Heil und Frieden." [Ne'er hath the Lord his people, His chosen ones forsaken, He doth abide their confidence, And he their part hath taken."] And in regard to politics, which refer only to secondary matters, it may be said that amid it all the poor soul is forgotten. A worm gnaws at Jonas' gourd, perhaps L. B.¹ which will be followed by the withering and smiting effects of the sun. Jonah, 4: 7-11. This evening I conferred yet a few hours with Mr. Kalteisen and my host, Mr. Kimmel, concerning the congregational matters of this church.

¹ Lord Bute, I suppose. See Note A.

Oct. 12. There are indications of clear weather, and we must prepare for our voyage — but it is clouding over again and beginning to rain, we shall have to tarry, therefore. I could not visit to-day, and spent my time in reading and writing — entertained some company, and in the evening devoted an hour to the instruction of my host's two children, and paid to-day the barber and wig-dresser for four weeks service. The weather is still dark and rainy, delaying our departure. Two friends sent us provisions for our journey, viz. : some bottles of English beer and some sugar. The Lord requite their love! My wife is rid of the dysentery, but her hysterical affection still continues.

Oct. 13. Still gloom and rain, and soon after, the most violent showers we have yet had, consequently no vessel will venture forth. My kind host received a visit to-day from an intimate German family of our denomination, from Old Indian Swamp, fifty miles in the country. The man is named Philip Eisenman, has a farm of his own, but no negroes. He and his wife cultivate the place themselves, in the sweat of their brows, and prove thereby that man can live and find victuals and clothes without black slaves, if he be godly and contented, and desire not to take more out of the world than he has brought into it. They lamented the want of schools and churches in their neighborhood. He has arranged his barn for public worship, and they have accepted as preacher a young man lately arrived from Germany, and who might answer for a schoolmaster. He writes his sermon through the week, and reads it on Sunday, and even reads with it the Lord's Prayer also, being yet young, and excusing himself with the Lord not having gifted him with a retentive memory. The credentials brought by him from Germany, are—black breeches. The remaining fragments, to wit, band, &c. he obtained from his countryman, Rev. Daser. The two honest old people complained that his preaching was so meagre and dry, and left the heart entirely unaffected, and they wanted something, therefore, more to awaken and nourish the heart, &c. I illustrated the matter for them with a simple comparison, viz. : if a live coal were placed among a number of dead coals, the heap might be gradually ignited; but if a dead coal were placed among other dead coals, the whole would remain dead. They comprehended it, and prayed that they might have such a live coal in their neighborhood. It is true, it might be said, the written word of God can and shall be to them, a fire, a hammer, a two-edged sword, and the power of God unto salvation; but it may be answered, that the aged,

and the numerous youth, for want of schools, cannot read, and yet it is written, Acts 8: 30, 31., "Understandest thou what thou readest?" how can they do so if no one direct them? True, enough teachers and false apostles may be found who pervert the word of God, and manufacture the most baneful sects with it! O how necessary, useful and consolatory would it not be, if we were able to erect a long wished for institution, in which Catechets could be trained, who would be capable and willing to teach school during the week, and to deliver a discourse (Vortrag) on the Lord's day! It would not be necessary to torment such subjects many years with foreign languages; it would be sufficient if they possessed mother wit; a compendious knowledge and experience of the marrow and sap of Theology; could write a tolerable hand; understood their vernacular [German] and the English tongues, and the elements of Latin. They should also possess a robust bodily constitution, able to endure every kind of food and weather; and especially have a heart that sincerely loves Jesus and his lambs.

In America there are schools, Gymnasiums, Academies and Universities enough (and their number is multiplying with the increased taste), for lawyers, notaries, physicians, philosophers, candidates for benefices, critics, orators, sea captains, merchants, artists, &c. &c., but who helps the half dead man that has fallen among thieves, and lies bleeding? Priests and Levites pass by on the other side, for their law forbids them to touch any thing unclean. And if, occasionally, some be found who profess themselves Samaritans, they have, notwithstanding, oftentimes unrighteous objects; bind up, it is true, the wounds of the helpless sufferer, and set him on their own beast, but, at the same time, expect as a recompense, to own him entirely and to lead him to their sectarian inn, when the proverb is verified: "the remedy is worse than the disease," as can be shown by many examples. This matter belongs to the *pia desideria*,¹ (pious desires) which are more easily accomplished in theory than in practice. In the evening was visited by Messrs. Meyer and Kalteisen, with whom I enjoyed profitable conversation.

Oct. 14. I conferred with Mr. Abraham Speidel, an elder of the congregation, who had lived here now already twenty-four years, and obtained from him the names of the Lutheran ministers and teachers who have labored here from the beginning. 1st, I myself, thirty-two years ago, spent several weeks

¹ The title of a well known work of Spener's. Ed.

here with a German Reformed painter, the late Mr. Theus, and preached on Sundays to several German families in his house; 2d, Rev. pastor Bolzius¹ also visited and preached occasionally; 3d, About twenty-one years since Rev. pastor Rabenhorst and Mr. Gerock, A. M. arrived in Charleston, and labored while they tarried here. 4th, Candidate Friedrichs came and gathered the Germans and served them several years in the French church, the elders of which kindly granted, in the interval between their own services, the use of their church to our people for divine service and their graveyard for burial. Rev. Friedrichs labored hard, and, together with the elders and wardens, exerted himself so as to procure a place in the town, for a German Lutheran church and graveyard. He was acquainted among the English and beloved by them, and collected among them towards the building. He wished the church to be built of brick, which would have been best, but several elders and members outvoted him, and caused it to be built of wood. Mr. Friedrichs left the congregation, and took charge of vacant congregations in the country. 5th, Afterwards they accepted as pastor Mr. Wartman, an educated minister, who is said to be a very animated preacher, but also very fiery and choleric, who had wearied and exposed himself with several congregations in Pennsylvania and Virginia. He remained about two years, and then went into the country. 6th, After him the congregation was served three years and three months by Mr. Nicholas Martin, a self-taught man (autodidactus,) who is said to have been ordained by the brethren in Georgia, and was a sensible and industrious man. During this time the church was entirely finished. 7th, The elders and wardens now applied to his reverence, Dr. Wachsel, in London, and besought him to send them a regular teacher and pastor, and obtained, through his instrumentality, the Rev. pastor Hahnbaum and his family. But he was often indisposed and lived only a few years. Before his death a Master of Arts, quite young, arrived here, from the Duchy of Wirtemberg, without credentials, clothes or money, his trunk with said articles having been stolen from him in Holland, according to his declaration. A good hearted elder of this place had compassion on him, paid his passage-money, and procured him clerical clothes [hochehrwürdige Kleider.] Pastor Hahnbaum, having been long sick, he received this Magister (with consent of the vestry) as vicar, examined him, had him ordained or installed through two elders, and before his death

¹ See Note B.

he married him, on his sick-bed, to one of his daughters, and gave him the necessary books and skeletons of sermons. After the decease of Rev. Hahnbaum the vestry gave Magister Daser a conditional call for one year, in the hope that through "Prayer, study and temptation" ("Oratione Meditatione et Tentatione,"¹) a theologian might yet be made of him. But his young wife was ignorant of housewifery, and destitute of the true ornament of a woman, 1 Pet. 3: 4.; and he was light of body, light in spirit, and heavy in self-will and inordinate passions and affections; consequently the fruits manifested themselves. The year having expired, and having no other alternative, the congregation contracted with him for three years longer. But as he conducted his office merely as a secondary business (*parergon*;) and they both digressed in several things, became involved in debt, and frequented too much company &c., the vestry discharged him before the end of the third year. He had, however, a party of his own kind who were offended at the vestry on account of his discharge, and regarded his extravagances as trifling, or as praise-worthy; but they were far too weak to raise his salary without the aid of the elders and the well disposed members. The vestry wrote to the reverend Consistorium, in the Electorate of Hanover, and supplicated for a regular minister, but were informed that they could not be supplied from that source. Afterwards the elders and wardens addressed me and besought me to send them an educated and exemplary pastor of our Ministerium. The adherents of Mr. Daser wrote to me at the same time anonymously, accusing the vestry, and stating that parson Daser had been a good preacher for them, and that the vestry had discharged him without the knowledge and will of the congregation, without cause and from personal hatred &c. I answered both communications, and informed them, that, God willing, I would journey in the autumn to Ebenezer, in Georgia, and would then come to Charleston, and personally investigate their affairs, on my way to Georgia. Mr. Daser had, in the meantime, procured a recommendation from the Lord Lieutenant Governor here, and the English preachers of the High Church [Episcopal,] to the Lord Bishop in London, for "Episcopal ordination" "and a competent living" in country congregations, and to become a dead weight in the English Established Church.² He expected, through my intercession, to be called by the vestry for life, and to receive annually one

¹ Luther's celebrated recipe for the making of a preacher. Ed.

² Inutile ecclesiæ Anglicanæ stabilitæ pondus.

hundred pounds Sterling for salary. But after I had learned circumstantially from sensible and impartial persons the conduct of himself and wife, I could not conscientiously interest myself in his behalf; for when a minister makes himself familiar with drunkards, flourishes with his sword at night along the streets, throws stones at windows &c., and his wife frequents at night the theatres, and leads in the dance at weddings &c., we can readily imagine what impression this must make upon well-meaning members! O Lord of heaven, do thou have mercy upon such a state of things!

Was visited to-day by some Germans and English; the rest of the time I was engaged in recording the above. Our vessel is still detained by unfavorable wind and weather. In the evening I instructed the two children of my host. Oct. 15. To-day I sent for the church records of this congregation and recorded the *actus ministeriales* that occurred during my five weeks sojourn in this place—meditated—and towards evening visited the co-elder who lately returned from Germany, via. London, viz.: Mr. Werly. A visit in the evening from Messrs. Philips and Kalteisen.

Sunday, Oct. 16. Warm weather. Held public worship in our Lutheran church, and preached the Gospel for the twentieth Sunday after Trinity. In the afternoon preached from Matth. 5: 3–7 inclusive. In the evening was conveyed to Mr. Kalteisen's to baptize the child of his step-son, Mr. Jacob Ernst, and Salome his wife; it was born early in the night of Oct. 10th, and at baptism was named Barbara Elizabeth. The sponsors were Barbara (the wife of Doctor Hahnbaum), my daughter Mary Catherine, and Mr. Kalteisen.

Oct. 27. (*Memorandum from the Church book.*) 1. Nov. 24, 1763. John Nicholas Martin took charge of the congregation in Charleston. 2) The corner-stone of St. John's church was laid Dec. 17, 1759. 3) The church was consecrated, June 24th, 1764, (John Baptist's day), by two Lutheran ministers, viz.: Rev. John Nicholas Martin, and Rev. John George Friederich. Text, Luke 1: 68, 69, 70., "Blessed be the Lord God of Israel, for he hath visited and redeemed his people," &c. 4) Rev. John Severin Hahnbaum was called, January 28, 1767; took charge, June 12, 1767. 5) Mr. Daser began his services towards the close of 1767. Mr. Hahnbaum, after having been sick six months, fell asleep, Feb. 10, 1770, and was buried Feb. 11, of the same year. 6) Rev. Christopher Schwab died July 5, 1773. 7) Sept. 22, 1773, Benigna, the widow of the late Rev. Hahnbaum, died, aged fifty years, and was buried Sept. 23, 1773.

The English gentleman from Ebenezer, already spoken of, took leave of me to-day; he intended journeying to Providence, and, God willing, to be at home on Christmas. It is now said that our vessel will sail for Savannah on the day after to-morrow. In the afternoon a whole row of married ladies came to bid farewell to my sick wife, and daughter. Sick and well persons are only burdensome to each other, their taste and feelings differing from each other. Mr. Philips gave me letters for Savannah and Ebenezer. Towards evening Mr. Peronnau was buried at the Presbyterian church. According to those who knew him, he is said to have been "an Israelite indeed in whom there was no guile."

Oct. 18. To-day we intended to embrace the opportunity to sail with Captain Churchhill, the wind and weather being favorable — packed our things — had our baggage removed to the vessel, as it was said he would leave at 2 P. M. Our kind friends, Messrs. Kimmel and Speidel, conveyed my wife and me in chaises thither. The Captain was undecided, however, and thought we had better return to our lodgings, as he would probably not depart before to-morrow. The helmsman secured our baggage and provisions in the vessel. Towards evening we were informed that the Captain's goods had been attached for debt, and therefore the ship would not sail at all, which caused us and our friends still more trouble, not knowing how to obtain our things again. In the evening had private conversation with several elders, viz.: Kalteisen, Kimmel, Speidel and Mensinger, concerning congregational matters, a call, and a necessary school-institution. They enquired also what they were indebted to me for my clerical services while here? I told them if they would satisfy my host for the support of us three while here, I would be pleased; and as the well disposed members of the vestry and congregation had contributed, at my request, for the support of the poor wife and helpless children of Rev. Daser, during his expected absence, I could and would not ask any thing of them for myself, especially as through the contemplated new call we hoped to become closer friends.

NOTE A. TO PAGE 412. The cooperating influence of the Germans in originating and effecting the American Revolution has been too much overlooked by our American historians. This is not the place to direct attention to that subject, though the passage to which this No. refers is full of instruction in regard to it. MR. H. A. MÜHLENBERG, in his "*Life of Gen. Peter Mühlberg*," has also done much to elucidate this subject. But my object here is to direct attention to the interesting passage in reference to Lord

Bute, who, I have no doubt, is the person designated in the Journal by the initials L. B. and so admirably characterized by this christian patriot, as "*the worm at the root of Jonah's gourd.*" To those who are not familiar with the British history of the times, the following extract from the Edinburgh Encyc. Art. "*U. States,*" p. 315, will not be devoid of interest, and will serve to confirm the political sagacity of this venerable man, who may here be viewed in the light of a prophet of the events which quickly followed: "At this epoch, the Scotchman *Bute* was the secret chief in the councils of George III. Driven from the ministry by public opinion, he had the address to secure a successor devoted to his system of extending the royal prerogative. Entrenched behind this rampart, *Bute*, under cover, sapped the *Whig* party, the indefatigable champions of American independence." Similar to this is the language of the great Frederick of Prussia, quoted in the same place.

NOTE B, to p. 415. Dr. Mühlberg was not aware that Rev. Bolzius had, in 1734, visited Charleston and there administered the Lord's Supper to a small body of communicants, on the 26th of May. It is also my impression that either he or his colleague visited that place several times afterwards, so that it is highly probable that the congregation in Charleston, or (as it was then called) Charlestown, was first organized by these devoted ministers of the Saltzburgers. Ed.

ARTICLE V.

THE MEANS EMPLOYED BY GOD FOR MAN'S RECOVERY.

By George B. Miller, D. D., Prof. of Theol. in Hartwick Seminary, New York.

IT IS A common but foolish objection raised by the opponents of the Gospel, that if it were from God it would have been communicated at once to all the nations of the earth. It is not to be supposed, they say, that a God of impartial justice would bestow the means of salvation only upon a favored few, while they were withheld from all the rest of mankind. Now, not to insist that we are no where told in Scripture that all those who have never heard the Gospel, are necessarily lost; while, on the contrary, we are assured that if the heathen fulfill the law they shall judge (or condemn) those who have the law, but transgress the same: in short, that "where there is no law there is no transgression," and a man will be condemned only for doing what he knew or might have known to be wrong; so that at the judgment day, as our Sa-

vior says, "many will come from the East and West and sit down with Abraham and Isaac and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out." Not to insist, I say, at present, upon these questions, we would only observe, that the infidel supposition that the Bible represents God as a partial being, so far from exalting the justice and benevolence of the Almighty, as it pretends, would in fact hold Him up as entirely destitute of either justice or benevolence. It would represent Him as leaving the human family to grope its way in utter darkness, without troubling Himself about their welfare, or making any provision to bring His erring creatures back to the path of duty and happiness. So cheerless and heartless is that system which rejects the revelation of God's gracious purposes respecting man. Far different, nay, the exact reverse, is the scheme of mercy made known in the Holy Scriptures. This teaches that "light is come into the world," the beams of divine benevolence have at all times irradiated our race, and that the result has not been more striking — though sufficiently striking, if rightly considered — is owing altogether to the perversity of the subjects it had to deal with; as the Savior adds to the words just quoted: "but men loved darkness rather than light, because their deeds were evil." And when all the secrets of men's hearts shall be revealed, then will it be seen that the objections of foolish men to the system of grace contained in the Bible, proceeded from the same evil source of a wicked heart opposed to the will of God. In truth, we learn from the pages of Holy Writ, and from no other source could we know it, that God has never forsaken the world, though the world had universally forsaken Him, but in all ages our gracious Maker has employed a variety of means to draw men to Himself, and has ever guided the affairs of the world in such a manner as was best fitted to bring about this happy result, as the apostle said to the Athenians: He "hath made of one blood all nations that dwell upon the face of the earth; hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after Him and find Him." Or, as the same apostle said to the rude inhabitants of Lycaonia: "Who in times past suffered all nations to walk in their own ways; nevertheless He left not Himself without witness in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." On the same principle, St. Paul, in the Second Ep. to the Romans, appeals to the reason and conscience of all men, Jews or heathens, to acknow-

ledge that the goodness of God is designed and calculated to lead men to repentance. And though but few may be found who improve His goodness to this end, this does not derogate from the kind intentions of our Maker, but only shows how desperately wicked is the heart of man. But all those who follow the divine drawings will be brought to repentance and consequent salvation. From the evil propensity of throwing the blame of their sinfulness upon the circumstances in which men find themselves, i. e., in short, upon the Author of their being, proceeds the discontented and complaining wish that they might enjoy such and such opportunities, then would they repent and turn to the Lord. To this desire, whether expressed in words, or felt in the soul, our Lord has given a satisfactory reply in the Parable of the rich man and Lazarus, (Luke 16: 31.) where he represents Abraham as silencing the demands of the rich man, who found himself in torment, when he had left this world, and who requested that Lazarus might be sent to his brethren to warn them, that they might be induced to flee from the wrath to come. He assures his wretched countryman, that his brethren enjoyed all necessary instruction and advantages, and if these means failed of their effect, other and more striking means would be equally efficacious. "They have Moses," says he, "and the prophets; if they hear not them neither will they be persuaded, though one rose from the dead." These words very clearly intimate that the means which God has appointed for the conversion of men are, and ever have been, sufficient for that end. In reference to this, we propose considering the following points:

I. That, from the first, God has employed a variety of means to recover men from their ruined state.

II. That these means are efficacious.

III. That the last and chief of these is the Gospel.

I. No sooner had man by transgressing the command of his Maker, lost his innocence, and with it the sense of the divine favor, than we find that measures were adopted by a God of infinite mercy to bring him to repentance. He was called to an account for his conduct, and a suitable punishment inflicted. At the same time a promise was given him which was calculated to preserve him from despair, and to convince him, that notwithstanding his sin, the Lord had still thoughts of peace towards him. Sacrifices were also appointed, both to keep alive the sense of guilt, and thus to keep him humble, and to intimate, that by the substitution of an innocent life, the criminal might be pardoned and restored to favor, pointing, typically and prospectively, at the great sacrifice that was in

due time to be offered for the sins of men. Thus a religion was divinely instituted, such as was suited to man in his character of a fallen creature, stripped of original righteousness. In the infant state of the world and society, the instructions given to man were few and simple, yet plain and significant, suited to their wants and experience, but sufficient for their guidance, and calculated, when faithfully observed, to train them up for a future and better state. That such was the divine teaching, we may learn from the case of wicked Cain, who, out of jealousy of his more godly brother, rose upon him and slew him. For, mark with what parental faithfulness the Lord warns him of the consequences that would follow the indulgence of evil passions. "Why art thou wroth, and why is thy countenance fallen?" says the Lord. "If thou doest well shalt thou not be accepted as well as thy brother?" Moreover, to pacify his angry feelings, he is assured that he shall have the prerogative of the first born, that he shall rule, and Abel be subject to him. Will any one dare to say that these warnings were not given him to turn him aside from his wicked purpose, and lead him to reflection and repentance? True, this effect did not follow; but where did the fault lie but with the wicked man himself, who would not listen to the admonitions of his Maker. And even after he had committed the foul deed, his life was spared, and he was only banished from the society of the obedient subjects of God, and from the place where He manifested Himself. No doubt, if he had afterwards repented, he might have been restored to the communion of his father's family; or, at least, like Adam, when turned out of Paradise, he might still have found favor with God, and have died in peace.

That the antediluvians were favored with sufficient instructions for their salvation, we may learn from the instances of piety recorded. An Enoch walked with God, and to show to the world his approval of his conduct, the Lord took him bodily out of this world, so that he had not to taste death, thus serving to impress upon men the expectation of a future state of happiness reserved for the righteous; while the same Enoch, as St. Jude informs us, prophesied of the coming of the Lord to judgment, with ten thousand of His saints. So that it is evident that this fundamental doctrine was sufficiently understood, though to be sure, little heeded, by that rebellious generation. For their increasing wickedness the whole multitude were finally overwhelmed with a flood; only Noah, who was found righteous in the sight of God, and his family, being saved. This general calamity which overtook all that had

forgotten God, was intended as an exhibition of the punitive justice of God, and a foreboding the final destruction that awaits all the wicked. That the impression was both deep and lasting, the subsequent history of man teaches. The memory of the deluge, of the wickedness of the generation upon which it was sent, and of the ark as the symbol of salvation was preserved among the descendants of Noah; as the records and traditions of all nations abundantly show. And we need not doubt, that, to a certain extent, this impression served to check the evil desires of man, preventing them from running at once into those excesses of which the antediluvians had been guilty. But now the corruption of the human heart took a different direction; and while the former generation had utterly cast off all fear of God and regard for his law, now men fell into all manner of superstition and idolatry. Afraid, from a consciousness of evil desires and intentions, to appear before God, and yet apprehensive of his vengeance, they invented for themselves a variety of mediators; in short, they worshipped lords many and gods many, whom they regarded as inferior to the Supreme God, and whom they could more readily approach, till the knowledge of the true God was in danger of being entirely extinguished in the earth. To meet this new danger, the Lord selected a single family, and a nation that was to spring from it, as the depositories of the truth. To keep them faithful to himself, he led them by an especial providence, and gave them extraordinary privileges, promising to be in a peculiar sense their God, and to make them his people. For this purpose he separated them from all other nations by peculiar institutions and laws, protecting them against all their foes while they continued obedient, but leaving them in the power of their enemies when they revolted from him: that they might know the difference between the service of Jehovah and being subject to the tyranny of men.

Thus, by an endlessly diversified system of means adapted to the changing condition of the people, both in a moral and civil point of view; by alternate stripes and caresses; by sending them prophet after prophet, "rising up early and sending them," as he says himself, the Lord kept this people within such bounds of obedience and subjection that the knowledge of his laws and character was preserved, and the fear and worship of Jehovah were never entirely lost: so that in the worst times he could assure his servant Elijah that he had still reserved to himself seven thousand knees that had not bowed to Baal. This state of things continued until the fulness of time had arrived when the Messiah was to appear

and introduce the last and best dispensation of divine grace known as the gospel dispensation. But besides the special and peculiar methods employed in regard to the people of Israel, the Lord also directed the affairs and circumstances of the Gentile world (though in a manner less marked) to the same end, viz: to prepare the way for the introduction and spread of the gospel. It might easily be shown, would time permit, that, at no other period of the world's history, was there a more favorable opportunity for establishing the kingdom of truth and righteousness upon earth, than just the very time when the Desire of all Nations made his appearance. It was when philosophy and science had done their best to humanize mankind, and had been found powerless; when civilization and refinement, so far as they can be carried without the purifying influences of the gospel, had reached their highest pitch, and left men slaves of sin and lust, groaning for deliverance under the united load of superstition and vice; when, as a heathen writer has expressed it, men had arrived at a point where they could neither bear their vices nor their remedies; when the whole system and framework of society was in danger of falling into one undistinguished mass of ruins; then, "in the fulness of time," when the necessity of something better than the world had yet seen or known was felt, the Sun of Righteousness arose with healing in his wings.

To convince ourselves that, while God, apparently, had entirely withdrawn himself from the heathen world, he yet, by his secret providence and wise counsels, ordered all events for the best, we need but study the prophecies, especially those of Daniel, a man greatly beloved. These contain so clear and specific a description of coming events (now in a great degree accomplished, and that so manifestly that he that runs may read) as to convince any but the most skeptical that the events were under the guidance and control of a holy and divine Being, ordering all things for the ultimate good of mankind, and for the display of his own glory and grace. To notice but one circumstance: All the principal empires that have existed on the earth in the western regions of the old world, of which our histories give us information, and through which civilization and the arts have come down to our day, have been in immediate contact with the chosen people, and have influenced their fate, as well as been influenced by them. This was manifestly the case with Egypt, Assyria, Babylon; with the Persian, the Macedonian, Greek, and the Roman empires. In the centre of these lay the Holy Land, intimately connected with them all, and diffusing the light of the true

religion through them ; so that St. James could say, "Moses hath in every city them that could preach him."

Now it would not be difficult to show that, in regard to the heathen nations, God did all that could be done to introduce among them the true religion. The first and fundamental question to be settled was that respecting the true God. The contest was between Jehovah the God of Israel and the idols of the nations. Till a people would acknowledge Jehovah as alone God, forsaking the worship of idols, they could make no further progress in the knowledge of the truth. But God did take the most effectual means to convince men that He was God and none else. With respect to the Egyptians, the miracles wrought by the hand of Moses — to say nothing of the history of Joseph, and the descent of the whole family of Jacob into Egypt, bringing with them the worship of the true God — the plagues sent upon Pharaoh and his land, were certainly calculated to convince them that the God of Israel was the true and only God. The cattle, some of which they held sacred, and to which they offered religious worship, suffered as well as the people. The river Nile, to which they paid divine honor, was made an instrument of punishment when it produced frogs, and its waters were turned into blood. And all these things were known, not only in that land but in all the surrounding countries, so that forty years after, when the Israelites entered the promised land, all the inhabitants were afraid of them and of the God under whose protection they manifestly stood. And if any of the Egyptians were convinced they might join the Israelites, as we read that many did — called the mixed multitude (Num.) who are expressly distinguished from the children of Israel. And even the Canaanites, though devoted to destruction, might be saved, as we learn from the instance of Rahab and the Gibeonites ; while such as chose to remove to other regions, had forty years' time allowed them. And, accordingly, we learn from profane history, that about that period many new settlements were begun in the West of Europe ; by men, we can hardly doubt, who would take along with them some reports of the wonders that had been wrought in Egypt. And, whereas, in the time of Solomon the trade of the civilized world passed through the land of Israel, bringing immense wealth to them, the fame of his splendid reign must have been spread over the known world by the caravans passing and repassing through the country. Accordingly, we read that the Queen of Sheba, in the furthest regions of Arabia, came to Solomon to see his glory and to hear

his wisdom. And, indeed, the name of Solomon is in high repute in all the middle regions of Asia to this day.

To come down to later times, we find that Nebuchadnezzar the greatest monarch of his day, was fully convinced by a variety of miraculous interpositions and providential arrangements, that Jehovah was the true God, so that he issued a proclamation containing these words: "I blessed the Most High; and I praised and honored Him that liveth forever; whose dominion is an everlasting dominion and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest thou?" Need we doubt that the example of the king must have made an impression upon his subjects? In the Persian empire, which was raised upon the ruins of the Babylonian, a similar course of Providences and miraculous interpositions produced similar effects. We need but advert to the case of Daniel, delivered from the fury of the lions; to the history of Esther, queen of Ahasuerus, and to the destruction of Haman, the bitter enemy of the Jews; to the favor enjoyed by Nehemiah, who was cupbearer to another king; so that there cannot be the least question that all the one hundred and twenty-seven provinces of that vast empire,—in all of which, moreover, Jews were found—were made sufficiently acquainted with the fact that the God whom the Jews worshiped was the only and living God.

When we come down to the times of the Macedonian empire, which succeeded the Persian, we have no longer, indeed, the infallible testimony of Scripture to guide us, but the well-authenticated fact, that one of the Ptolemies, king of Egypt, caused the sacred writings to be translated into the Greek, at that time the universal language of the civilized world, together with the favor shown to the Jews, not only by the Ptolemies, but already by Alexander the Great, proves that these nations were not left in ignorance respecting the true God. Hence, also, we find that there were many proselytes from other nations to the Jewish religion. In the reign of Antiochus Epiphanes, king of Syria, that tyrant endeavored to root out the worship of Jehovah and set up that of his idols. But the faithful among the people, under Mattathias and his sons, the Maccabees, as they are termed, made a successful resistance, and, finally, after performing miracles of heroism, succeeded in making themselves independent of the Syro-Grecian kings; while Antiochus died in a most miserable manner.

Thus we come down to the time of the Romans. But this brings us also to the times of the Gospel, which was to overthrow the kingdom of Satan by means of the spiritual weapons of truth and righteousness. Accordingly we find that within less than three hundred years from our Lord's ascension, the Roman empire with its one hundred and twenty millions of inhabitants, including all the most civilized portions of the earth, was brought into subjection by Christ; paganism abolished; and millions of the human family taught to worship God in spirit and in truth.

Thus we have seen how the Lord employed various means to keep alive among men the knowledge and fear of their Maker. Not only did He set before all the wonders of His Creative Power, the displays of His wisdom and goodness contained in His works; and by His superintending Providence, supplying the wants of His creatures, call upon all to praise and glorify Him: but He established a special and extended system of means to prepare men for the reception and belief of the truth, to be proclaimed in due time, when all things were ready.

II. The very idea that God has appointed and employed such a system of means for this special purpose, implies, that these means are efficacious; that they are adapted to produce the effect intended. We need not, therefore, spend much time in proving what must be all but self-apparent. Still, some remarks, by way of explanation, may be profitable.—First, in regard to the heathen world before the time of Christ, we have not the means of ascertaining, to any great extent, what was the effect, actually, produced upon the general state of society, by their intercourse with the Jews. Some few particulars, as contained in Scripture, or inferred from profane history, we have already noticed, and have also made you observe, that these could not have been without their share of influence. That the effect was not what it might have been, through the infidelity and stubbornness of the Jews themselves, we are expressly taught in Scripture. Thus the prophets repeatedly reproach them, that through their means the name of God was blasphemed among the heathen, i. e. that by their wickedness and impiety, these were led to entertain low views of the divine character, and were prejudiced against the truth. Such was their character, also, in later times. For we find the apostle, in the 2d Chap. to the Romans, reproving his countrymen for committing the same or similar crimes, as those for which they were ready to blame the heathen. Such, too, has been the effect produced in our times, by the

vicious conduct of so-called christians, upon the minds of Mahomedans and heathens. But, after making all allowance, it will be admitted, by every considerate person, that some truths of the first importance were kept before the minds of men by means of the dispersion of the Jews and their intercourse with all nations, as well as by their complete separation in regard to their religious and political condition. And, no doubt more individuals than we can easily imagine were led to a knowledge and love of the truth, as St. Peter says, "Truly I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted with Him." Thus also, as already observed, the way was prepared for the more rapid spread of the truth, when the time was come for the Gospel to be preached among all nations. But the point which is more open to investigation, is the effect produced by the appointed means, among the Jews themselves. Before the introduction of the Mosaic covenant, the amount of religious truth was confined to the more simple ideas, such as were adapted to the infancy of the human race. It was the religion of childhood. In selecting the people of Israel for His peculiar people, it was evidently the intention of Jehovah to give them an elementary education, preparatory to a more developed state of the human mind; such as may be compared to the instruction given to youth, to fit them for the active scenes of their future life. This is the view given us by the Apostle Paul, when he writes that the law was our schoolmaster to bring us unto Christ; i. e. to prepare us for the reception of those larger developments of divine truth made by Christ. This idea he still further dwells upon when he goes on, "Now I say that the heir as long as he is a child, differeth nothing from a servant though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world." Here he calls the various ceremonies and rites of the Mosaic institutions, "worldly elements," mere rudiments, elementary instructions in religion. Nay, he does not hesitate, in comparison with the fullness of grace, and truth, and light, that is in Christ, to call them "weak and beggarly elements." Still, they had their use, and were absolutely necessary in their proper place and time. The grand truths that were to be inculcated, were the doctrine of the Unity of God in opposition to the polytheism of the heathen world; the spirituality of the divine nature; the purity which God requires in His worshippers, and the need of an atonement for

sin, in order to man's acceptance. The Unity of God not being of a nature to be taught by symbolical representation, was taught in plain words: "Hear, O Israel, the Lord our God is one Lord." It lies in the name by which He would be known among them, Jehovah, the self-existent and incomparable Being, to whom there was none second or like. But they were more deeply interested in this doctrine by the view under which He made Himself known to them as their God and the God of their fathers, who had promised to give them the land of Canaan for a possession, who brought them out of the iron furnace of Egyptian bondage, and with a strong arm led them forth and brought them into the land of their inheritance. This doctrine was kept before their minds by the protection He afforded them so long as they were obedient, and by the punishments that were sure to follow when they, as a nation, forsook His service. And, finally, after enduring the captivity in Babylon, His truth was at length indelibly engraven in their minds. In respect to this the means proved effectual.

The doctrine of the Spirituality of God, is closely connected with the former. The second commandment given from Mt. Sinai, was, that they should not make to themselves any graven image, or other representation of the divine nature. They heard a voice but saw no shape. The presence of God was manifested at various times by an insufferable brightness, but no visible figure was to be seen. When they pretended to worship Jehovah under a symbolical form, such as the golden calves, this was considered and treated as treason against His divine character, and for it they were punished severely. This tendency was also corrected in the end, and we find that the Jews of our Savior's time had a horror of idols.

As to the purity required of those who would worship God, this was signified by a variety of washings and other symbolical purifications enjoined by the law. It was the intention, too, of the distinction of meats into clean and unclean. In short, a Jew to avoid ceremonial pollution, had to be extremely circumspect. Wherefore the more conscientious ones would not eat with one of another nation. They were taught to consider themselves as a holy people, specially consecrated to God and His service; who were to abstain from every thing that might pollute them. A still greater degree of outward, or ceremonial purity, was required of the priests, and of such as had voluntarily separated themselves for the special service or honor of Jehovah, hence called Nazarites. Thus the idea of holiness was excited and kept alive by a multitude of sig-

nificant rites and forms. Only, with a great many the real intention and spiritual meaning of these rites was entirely lost out of sight, and they rested in the letter which could do them no good. In regard to sacrifices the case was the same. These were to keep alive the sense of guilt, as well as the comfortable assurance that pardon might be obtained on repentance, if a suitable atonement were made. Thus they were taught that repentance and restitution were not of themselves able to restore peace of mind, till God, who is the offended party in every act of crime, were satisfied by a proper sacrifice. All these sacrifices, which were extremely various, pointed at Christ, as the Lamb of God that should take away the sin of the world. Nay, the heathen world were all accustomed to sacrifices, and had at least some general notion of their intention. Hence they were prepared to receive the doctrine of a propitiatory offering for the sins of men, and could be at no loss to understand what the preachers of the Gospel taught respecting the vicarious death of the Son of God. Now, all these special means employed by the Lord to prepare the way for the understanding and reception of the Gospel, did answer the intended purpose with all sincere seekers for the truth. And before the coming of the Savior, they served to excite the hopes, and kindle the faith, and enlighten the minds of many of the Jews; so that there was always a number, and sometimes a very large number, who lived in the fear of God, and worshiped Him in sincerity, according to the light that they enjoyed. And though with a great part they failed of producing this effect, this was owing to their own obstinacy and perverseness, just as with the Gospel in our day; "The word that was preached did not profit them, not being mixed with faith in them that heard it."

(Conclusion in next No.)

ARTICLE VI.

STIER'S COMMENTARIES ON JAMES AND EPHESIANS.

- I. *Der Brief Jacobi. In zwei- und dreissig Betrachtungen ausgelegt von Rudolph Stier, Pfarrer zu Wichlinghausen in Barmen: 1845. Verlag von W. Langewiesche.* [*The Epistle of St. James, explained in thirty-two dissertations, by Rudolf Stier, Pastor at Wichlinghausen, in Barmen, 1845, &c.*]

II. *Die Gemeinde in Christo Jesu. Auslegung des Briefes an die Epheser, von Rudolph Stier, Doctor der Theologie. Erste Hälfte, 1848. Der zweiten Hälfte erste Abtheilung, 1848. Der zweiten Hälfte zweite Abtheilung, 1849.* Berlin, Bessersche Buchhandlung. [*The Church in Christ Jesus. Exposition of the Epistle to the Ephesians, by Rudolph Stier, S. T. D., in three volumes, 1848 and 1849, &c.*]

THE first of the two works named above has been in our possession some months, the other has only quite recently come to hand. This is one reason why we are better acquainted with the former than with the latter. Moreover, the Exposition of the Epistle to the Ephesians is a large work in three volumes, the other work consists of but one. And they are totally different in their character. The one is chiefly practical, addresses the reader in the homiletical style, and can be readily understood and appreciated by all intelligent christians. The other is a most elaborate exegetical work, designed almost exclusively for the learned theologian, and requiring, from its peculiar character, to be thoroughly and connectedly studied, in order to be fully understood and rated at its proper value, as regards its criticism, and the results which that criticism develops, and aims to place in a clear and strong light before us. — A few words, therefore, on each work separately.

It appears from the preface of the first-named work, that the author had been preaching on the Epistle of St. James, and that he was frequently and urgently requested to publish the series of discourses. As the sermons were not written, it became necessary, when he could no longer refuse to comply with the reiterated solicitation to give them to the public, to write them out from memory. This, therefore, he did in the dissertations before us, omitting, however, a good deal of concrete detail, and of paraenetic application, and presenting only the leading thoughts in a condensed form. The result of this process is by no means, as some might apprehend, a series of dry sketches, or disjointed skeletons, but a book of animated, earnest, searching discourses, elucidating and enforcing the solemn teachings of an epistle so eminently practical as that of St. James. Although we have here no critical commentary for the student, we have expositions which are the results of profoundly critical investigation. Although we have no complete sermons, we have the stuff that sermons are made of — the bone and marrow, the muscle and sinew, the nerves and the warmly pulsating heart, with its many channels for

the diffusion of the vital fluid. It is easy for the thoughtful, devout and practised homiletician to conceive how healthful, substantial and attractive must have been the filling-up, in the living discourse of so able, faithful and earnest a preacher. There is, however, such complete unity, such perfect continuity of style, in the several discourses, that the intelligent reader will not anywhere regard them as defective, but simply as presenting the matter, more fully brought out in public addresses, in a condensed form. To those who read for edification the work cannot be otherwise than instructive and delightful, provoking the most searching self-examination, yielding solid nourishment to the soul, throwing much welcome light on the path of duty, severely rebuking spiritual pride and self-complacent imaginings, encouraging and cheering the heart in the struggles of that great warfare to which every believer is called. The book is replete with sound and vigorous thought, instinct with deep and fervent feeling, and informed throughout with the love of Christ, the love of holiness, and the love of undying souls. We commend it especially to the study of preachers.

To the second work of Stier, named above, a brief notice like the present can barely call the reader's attention. It is peculiar, as are Stier's other works, in its aim and character. In some respects it is, doubtless, the greatest of our author's works. It is evident, that a work of more than twelve hundred pages, proceeding from a mind like Stier's, on an epistle as brief, but as pregnant and important as that to the Ephesians, must present a vast amount of interesting and most valuable matter. It is, in a greater degree than any of his other works, designed for and adapted to the use of the learned student of the sacred word. The paraenetic element is, indeed, not only not wanting, but perhaps quite as prominent as elsewhere, but it is conversant here, as much with the concerns and interests of the Church collectively as the body of Christ, as with matters affecting the relations and duties of the individual believer. Although it thus treats largely and profoundly of practical matters of the highest moment, the immense learning which it exhibits on every page, and of which a vast deal would be utterly unintelligible to the general reader unacquainted with the Oriental and the classic languages, renders it available chiefly to the professional and learned theologian.

At the end of the first and of the third volume, the author presents in full the "*Ordnungsplan*," or scheme of the design and order of the whole epistle. If we could transfer this to our pages, it would afford the reader a cursory but comprehen-

give view of the drift and character of the entire work; but even this is too extensive to admit of its insertion here. Stier, as well as others, regards and treats the epistle to the Ephesians as an Encyclica; and conceives the centre and circumference, the sum and substance of the epistle to be "The Church in Christ Jesus." To portray the church in her foundation, way, and aim, with threefold reference to the Trinity in Father, Son, and Spirit; to set forth her growth, her development in individual life, her conflict, and her victory, — this is, according to Stier, the exalted dogmatic-design and purport of this epistle in the canon; and with this ever in view, he here presents and urges considerations the most weighty, the most fruitfully suggestive and monitory for our age, so sadly unsettled and distracted as respects the idea and the nature of the Church. The Introduction, without reading which no man must venture to read the book itself, exhibits, in a condensed form, but very clearly, the general views, which are afterwards elaborated with great copiousness of detail, and with the application of vast stores of learning; so that a translation of this Introduction would itself form a most interesting and valuable article for this periodical, and we would fain hope, that some one who has leisure, would render us this most acceptable service.

The *Kirchenfreund* (Sept. No. 1849, p. 366,) speaks of the work before us in terms of warm commendation, but adds, among other things, the following: "We do not like *this* in Stier, that he wants to know every thing better than other people." Now we cannot help remarking, that our good brethren in Mercersburg are the last, who ought to bring this accusation against *others*; and we say this without intending any censure, but persuaded that they honestly believe, that they have the ability and mission to instruct and reform their generation. But, we would farther ask; does not the man who writes a book on any subject, thereby, *ipso facto*, declare, that he considers himself better informed on that subject, than the mass of his contemporaries? We fancy the charge would scarcely have been made, if Stier did not venture often and very decidedly to differ from Harless, heretofore the most thorough and sagacious commentator on the Epistle to the Ephesians. So far as we have had time to study the work before us, we are of opinion, that Stier never differs from Harless without very sound and satisfactory reasons, and without very respectfully and kindly setting forth those reasons, in a manner calculated to convince his readers of the correctness of

his own views. And we advise our readers to examine and judge for themselves, whether Stier does not really understand better than other people how to explain the Sacred Scriptures, not only according to the principles of philological and historical criticism, but in accordance with those great practical truths and principles, which involve every vital concern and interest, temporal and eternal, of individual and of social man. S.

ARTICLE VII.

HARN ON FEET-WASHING.

A Sermon on the Ordinance of Feet-Washing, by George U. Harn, V. D. M. Harrisburg, 1846. 18mo. pp. 96.

THIS erudite little work, which at the time of its reception we solemnly placed on our shelf of controversial theology, has not, we are afraid excited that attention its merits so richly deserved, and which the "Copy-right secured," seemed to imply was not wholly unexpected by its learned author. The author belongs to that ancient and wide spread and truly Catholic, but most modest denomination, "*The Church of God*," which has been in existence more than eighteen years, is spread over a part of Pennsylvania and Ohio, and is believed by the sanguine to embrace eighty ministers and several thousand members, including many women, but no children, and which claims to be the only part of christendom which has moral courage and does not dishonor God. This denomination, (if we dare give it so restricted a name) is remarkable, not exclusively, but mainly, for two things. One is, that it has nothing about it but what is expressly set forth in Scripture. If any unlearned reader, and it is possible that in our rapidly extending list of subscribers, one or two such may be found, should be puzzled how to reconcile Hr. Harn's title with this rigid scriptural simplicity, or even to know its meaning, he need only turn to Gen. 27: 25. to get the V., to Isaiah 56: 10. for the D., and to Ex. 24: 13. for the M. These initials, moreover, have a significance in the Latin language, and are believed by the learned to stand in that tongue for Verbi Dei Magister. Moreover, they spiritually signify, Vain are the Dogmas of Men, and thus suggestively set forth the distinctive peculiarity of this venerable communion, and the

unscriptural rottenness of the little sects at war with them. Nothing could well be more unfounded than the theory of some, not without some plausibility, indeed, on a superficial examination especially of many who bear it, that these cabalistic letters, after all, import no more than "Very Dull Minister." So far are the advocates of feet-washing as a sacrament from being dull, that they have more sense than the whole church in the present or in past ages; they have risen superior to the prejudices which fetter all other people; and instead of washing their own feet quietly on a Saturday night, as most of us have been brought up to do, they insist on every body washing every-body else's feet in meeting; and so far from washing them when washing is needed, as we have been used to do, they do so only when they are clean. This feet-washing is their second distinctive feature.

The respected author of this little book, like almost all who print their thoughts, does so with reluctance. He mournfully speaks of the present age as one in which "authors are almost as common as mechanics." Instead of "almost as," he should have written, "more," and should have substituted the words "than other," for his second "as." He also touchingly remarks, that "books are more plenteous than readers." This is hardly correct, as every author reads his own book. The truth is, the number of writers and readers, in most cases, is about the same, as the author usually unites both offices in his own person. Like the maker of the famous brazen bull of the old tyrant, he is not only the inventor of the instrument of torture, but always its first, often its only victim. But the "many internal conflicts" of our author, were at last overcome, and being urged by his brethren to prepare a discourse on this subject, in his own chaste language, he "done so."

He is afraid that to many persons the subject may appear "romantic," but despite the exquisite and fragrant flowers of fancy with which he has so richly garnished it, he may dismiss such a gloomy apprehension. Most people regard it in quite the contrary light; nor can we ourselves exactly see into the poetry of it. The discourse, which is on 1 Cor. 11: 2., enters learnedly into a philological discussion of "ordinances," as that word is used in the Bible, and in "the regulation of lamp-light and moonshine in Pittsburg." He tells us that the word here translated "ORDINANCES," is neither "*dogma*" nor "*dikaiosisune*," but "*paradosis*," a piece of information well calculated to enrich the stores of modern criticism, and highly refreshing to the feet-washers; as it is well known that they are all Greek scholars! This somewhat fatiguing dis-

play of scholarship satisfies us that our author understands Greek very nearly as well as he does English.

Our author is graciously pleased to strew a great deal of theological and other information along the somewhat barren track of his subject, which has no connection whatever with it. This is delightful indeed, and shows the extent of his erudition, and proves that, however strong he may be in feet-washing, it is not the only thing in which his strength lies. It serves also to dignify the discussion, in which he endeavors to elevate the feet to their proper position, and to show that, though they are lowest in situation, they are by no means so in importance. Among these divergencies from the beaten path, none are more startling than some new views in Astronomy, with which he favors us. The difference, he tells us, between the sun and the stars, is, that the former is a "constitutional law," and the others are "ordinances." In this ingenious line of argument, he seems to make the stars "fight in their courses" for feet washing, as they once fought against Sisera. The planets "are repulsed and attracted by him," and "they repulse and attract their respective inferiorities." These very satisfactory views, as the feet washers hold nothing save by warrant of Scripture, he establishes from Job 38: 31., and Jer. 31: 35. He justly ridicules the ordinance in Pittsburg that the moon shall shine two nights in every week, but as he well observes: "The moon does not always obey this ordinance, for it sometimes hides its pale face behind the clouds, and leaves us in the dark. So also in reference to smaller communities, such as temperance societies." Now, unless he here means to assert, that Temperance Societies are smaller communities than the moon, we confess we do not quite understand him,—like the rebellious moon at Pittsburg, he "leaves us in the dark"—but we do not reproach him for this, since it has been satisfactorily shown that the obscure is an element of the sublime.

We find some general views, also, broached in other departments of natural philosophy, in which it is shown that "Cohesion, attraction, repulsion, and gravitation, are carried into effect through the medium of ordinances." Our author also shows the profundity of his political knowledge, by asserting that governments are "ramifications." We believe every word of it, and very shocking it is.

Mr. H. is at once lucid and sublime in the following burst, in which metaphysical acuteness is happily mingled with an overwhelming eloquence: "To have the will to do a thing, and the power to do it, and yet not perform the doing of it, is

a contradiction of terms. To my mind there exists no such idea in all the universal and ample regions of cogitation and thought." "Mr. Mosheim, the Lutheran historian," is honored with a quotation. Politeness is a jewel!

The author is very severe, and no doubt justly so, on some of his opponents. Some of them, it seems, more daring than others, have compared it (feet-washing) with "boot-blackening." Mr. Harn may fairly felicitate himself on having shown that they are very different things. His refutation of this heresy is very brilliant, and will, perhaps, by some be considered the gem of the discourse. It is very certain that he has established no other point with the triumphant success with which he sustains himself here.

Mr. Harn is not so satisfactory in answering the objection that the feet-washers require the feet to be washed before coming to church; so that they wash only clean feet. We confess that this staggers us a little. We do not say that the feet-washers "gild refined gold," far less do we charge them with "adding a perfume to the violet," yet we do find a flaw here, which will make us hesitate fully to adopt their views.

This elaborate performance is closed by a yet more elaborate hymn, which, we presume, is original. If it be, it proves that Mr. H's. claims as a poet, are no less than as a philologist and a theologian. We have only space for two lines of the first stanza:

"And if we would his precepts keep,
We must descend to washing feet."

We feel ourselves constrained to say, though we pretend to correct so favored a child of the muses with diffidence, that the rhyme absolutely requires the word "sheep" as the termination of the last line.

The great profusion of literature of the high rank of the work we have been noticing, would alone show how well grounded is the idea that "*had the Reformers but lived to our times they would have thought very differently in many respects.*" Oh! how charming to turn from their vain efforts to uphold "*exploded dogmas,*" to works sparkling and charming like the present, where the novelty of the discoveries can only be equalled by the exquisite style which flows around them like a rich gravy over a green goose. When wearied by those and kindred works of distressing magnitude, when desirous of seeing a great subject lifted from the sphere in which ignorant and bigotted little sectaries would put it, it is only needful to read the book "on washing of the saints' feet."

It will wrap him who reads, into an atmosphere in which he will almost lose the power of understanding, what Dryden meant in his coarse but expressive lines :

" While crowds unlearned,
Around the sacred viands buzz and swarm :
The fly-blown text creates a crawling brood ;
And turns to maggots what was meant for food." K. J.

ARTICLE VIII.

A HYMN FROM THE GERMAN OF ROTHE.*

A version of "*Ich habe nun den Grund gefunden.*"

By Henry Mills, D. D., of Auburn, N. York.

1. I now have found, for hope of heaven,
An anchor-ground that firm will hold ;
One—through the cross of Jesus given,
By God predestined from of old ;
A ground that shall enduring stay
When earth and skies have pass'd away.
2. 'Tis *Mercy*, — mercy, never ending,
Whose measure all our thoughts excels,
The arms of pity, wide extending,
Of *Him* whose heart for sinners feels,
And whose compassion warns his foes
To fly from sin and endless woes.
3. And why should we be lost forever —
Since God to us commends his love ?
His Son, with message of his favor,
Invites to holy joys above ;
To win our hearts, as oft before,
He now is knocking at the door.
4. This love 's a deep — our follies merging !
The death of Christ, — a matchless grace !
From sin and death our souls 't is urging,
That wrath no more may find a place.
His blood for us is pleading still
"*Let Mercy all its work fulfil !*"
5. From *this* will I my comfort borrow,
With joy will trust my Savior's plea ;
And, while for sin I deeply sorrow,
Will to the Father's pity flee,
In Him will ever seek a friend
Whose grace in Christ will never end.

* John Andrew Rothe, who was born May 12, 1688, at Lissa, near Lauban, and died in 1758, as Pastor of Thomendorf, in Upper Lusatia. From 1722 to 1737 he was Pastor at Bethelsdorf, whence he was called by Zinzendorf, who gave him the testimony that he had few equals in sacred oratory. K. VON RAUMER.

6. Of all beside were I forsaken
That could my soul or body cheer;
From me if joys of earth were taken,
If not a friend were left me here,—
One joy remains—the brightest, best,—
For I with pard'ning love am blest.
7. Should earthly cares still gather round me,
And, joined with griefs should malice rise,
Together striving to confound me,
Or into sin my soul surprise,—
Should sorrows over sorrows swell—
Let Mercy smile—and all is well.
8. My works—when I would look them over—
The best of all that I have done,—
Much wrong and weakness I discover.
And boasting is forever gone:
But in one thing I can confide,—
'T is *Mercy*—and in naught beside.
9. He guides and always will be nigh me,
Who has on me his mercy set;
With all I need he will supply me,
Nor let my soul his grace forget:
And I will trust, in joy and grief,
His grace and mercy for relief.
10. Upon this ground I will sustain me
As long as earth my dwelling prove;
To serve my God and Savior train me,
Till, dying, I shall rise above;—
And there, rejoicing, will adore
Unbounded Mercy evermore.

ARTICLE IX.

LITERARY INTELLIGENCE.—GERMANY.

THE first volume of *Hengstenberg's Commentary on the Apocalypse* is announced as about leaving the press. It will, undoubtedly, be the most valuable work on that portion of prophecy, with which the christian world has ever been favored. The essays, which he has from time to time published in his paper (the *Ev. Kirchenzeitung*), give us the earnest of this.—The September No. of the *Ev. Kirchenzeitung*, in addition to the usual notices of current events in the religious world of Germany, several papers of unusual interest on "*The resurrection of the body*," from the pen of *C. Temler*, whose name is new to us.

Liesching, of Stuttgart, (whose topography we may remark, en passant, is the handsomest that we see issued from the German press) announces the completion of a new edition of the Symbolical Books of the Lutheran church, under the following title: "Die Symbolischen Bücher der evangelisch-lutherischen Kirche, deutsch und lateinisch. Neue sorgfältig durchgesehene Ausgabe, mit den sächsischen Visitations-Artikeln, einem Verzeichniss abweichender Lesarten, historischen Einleitungen und ausführlichen Registern. Besorgt von J. T. Müller, evangelisch-lutherischer Pfarrer in Immeldorf." From the sample of this work which we have before us, we should suppose it the finest edition of the Symbolical Books ever published. It is printed upon a super-royal octavo page, in double columns, with the Latin and German text parallel to each other. The Editor assures us that the whole text has been most carefully revised so as to give it correctly and as received by the church, whilst the more important *variations* are also given. The historical Introductions to the whole work and to its several parts, appear to be very complete, and the extensive Indexes must be very valuable. Although various editions of the Symbolical Books have been published within the last few years in Europe, and one (in German) in this country, some of them of great merit, (the Latin edition of Hase, for instance, which has rapidly passed through several editions, and the German text of that enterprising and meritorious publisher, H. Ludwig, of N. York), there was still need of such a work as that before us. To those who would have an accurate knowledge of the originals of the various parts which compose the symbolical system of the Lutheran church, both the Latin and the German text is indispensable, some having been first written in one language and some in the other. The Augsburg Confession, as is well known, was presented to the Diet of Augsburg in both languages, in writing, though the German only was read, and yet the Latin was the proper original. There can, in fact, be no better commentary and exposition of the text than its literal transfer from one language to the other, and to have both on the same page is obviously a great convenience. This did not escape that able critic and commentator WALCH, and he accordingly, in 1750, published his excellent edition of the Symbolical Books, in this form. This is, of course, long since out of print, yet we are not aware that any thing similar has been published, until now, after the lapse of about a century, this work of Mr.

Müller has made its appearance. Although the price of the work is considerable, 3½ Thlr. (for which our German booksellers in Philadelphia and New York will charge \$3 00,) we have no doubt it will meet with a ready sale upon both sides of the Atlantic.— Since the preceding notice was written we have received a copy of this work, but have merely space to add here, that it meets, in all respects, the expectations excited by the publisher's notice, and will, we doubt not, become the standard edition of these works in our theological libraries.

We observe that Winter, of Leipsic, advertises a second edition of Tischendorf's Greek Testament, under the title, "NOVUM TESTAMENTUM GRAECE. *Ad antiquos testes recensuit, apparatus criticum multis modis auctum et emendatum opposuit, commentationem isagogicam praeemisit* CONSTANTINUS TISCHENDORF, Theol. Dr. et Prof." (Price 2 Thlr. and 20 Sgr.) The first edition of this critical manual edition of the N. T. appeared in 1841, and was then pronounced by that veteran critic, D. Schulz, (in an extended review in the "New Jeda Literatur-Zeitung, Nos. 145–148, for 1842,) that which was preferable in every respect to any that had hitherto been published," and "one that ought to be in the hand of every student of Theology." The second edition professes to be rewritten and improved in all respects, so as to be a new work both in its critical apparatus and the state of the text. It is based upon an independent study of the original sources of information in the pursuit of which the author visited all parts of Germany, France, England, Holland, Switzerland, Italy and the East, many years being expended in these travels. The transcription and comparison of the most important Greek documents hitherto unedited, or but partially known and imperfectly employed, the new examination of various ancient versions, and the careful comparison of many of the Greek and Latin Fathers, is said to give the critical apparatus a position in advance of that employed in any other edition of the New Testament text. In addition to the various readings of Rob. Stephens, the Elzevir, Griesbach, Scholz, and Lochmann, there is an accurate exhibition of the readings whether more or less doubted, or more or less recommended by Griesbach. The work is handsomely got up, printed with fair type upon good paper, and will, we have no doubt, be a valuable addition to the libraries of students and theologians.

The fourth No. (for 1849) of the *Theologische Studien u. Kritiken*, so long and ably edited by Drs. Ullman and Umbreit, has just come to hand. Its contents are unusually interesting for Americans. The leading article from the pen of Dr. J. G. Müller, of Basil, (pp. 793-869) is a discussion of "The Conception of the Great Spirit among the savage Indians of North America," which exhibits the usual research and thoroughness of German scholarship. The second article (by F. Düsterdiech, D. phil. of Göttingen) is entitled, "Contributions to the Exposition of the Prophecies of Amos, with special reference to Dr. G. Baur's Prophecies of Amos." pp. 869-914. Art. 3, is a continuation of Dr. Bähr's "Exegetical Elucidations," the first of which is translated for the second No. of the *Ev. Review*, by Prof. Baugher, from the preceding No. of the *Stud. u. Krit.* Art. 4, is a discussion by Pastor W. Fr. Rirck, of Grenzach, of the question, "*Can the Epistle to the Ephesians have been sent to Ephesus?*" which he, of course, answers in the affirmative. Art. 5, is a Notice by Ullman of the third edition (1849) of his "*Wesen des Christenthums*" (Essence of Christianity), which has had the good fortune to be translated into English, and published both in England and in the United States. In the former country, Miss Lucy Sanford has translated both this and Ullman's "*Worship of Genius*" into very readable English, both together forming a neat little volume, published in London by Chapman and Brothers; 1846. In this country Dr. Nevin has given a condensed translation which is prefixed to his "Mystical Presence." Art. 6, is a translation by Prof. Schaff, of Mercersburg, Pa., of Dr. Nevin's "Antichrist or the spirit of Sect," in a note to which the Editor (Dr. Ullman) expresses himself in a very complimentary manner towards both Dr. Nevin and Prof. Schaff, expressing the hope that he may "soon be favored by Prof. S. with further communications relative to the ecclesiastical and theological affairs of N. America." The position of the *Studien und Kritiken* is that of moderate orthodoxy, with an occasional sprinkling Rationalism of the school of De Wette, and sometimes also of the most decided orthodoxy, the evangelical element very decidedly preponderating, however.—We accidentally in the last (second) No. of the *Ev. Review*, neglected to credit Art. VII. (*Exegetical Elucidation of Mark 9: 49, 50.*) to the third No. of this periodical.

The last No. of the "*Zeitschrift für die gesammte Lutherische Theologie u. Kirche*," (No. 3, for 1849) which we received some time since, is chiefly occupied by a masterly article from the pen of Dr. Rudelbach on "The Historic Right of the Reformation and the Romish church of the last three centuries." It covers over 150 pages, and is written throughout with great force and spirit. In the first part he establishes the great truth, so generally overlooked, that "*The Reformation* far from being a clumsy human device (*deus ex machina*), is much rather *the ripe fruit, the key-stone of the contest of christianity, which had been carried on for four hundred years preceding.*" Having then proved the corrupt state of the Romish church, and the long felt necessity of its reformation, he proceeds, in the second place, to demonstrate the *irreformableness of that church*, whence it follows that the life of christianity has passed over into Protestantism, just as that of Judaism had formerly done into christianity. The treatise is well worth translating and publishing in a separate form in this country where Romanism has so greatly lifted up its head, and makes it a regular part of its warfare to defame the Reformation and all connected with it, in which they are only too often aided by those who call themselves Protestants. The remainder of this No. of the Journal is occupied by the usual bibliographical notices (some forty in number), and a continuation of the discussion some time since commenced by Rev. P. Pistorius, on "the validity of baptism by Rationalists."—The fourth No. which has just come to hand, contains the following Articles: Introductory remarks upon the Ep. to the Romans; by F. Debitsch. On the sacrament of Baptism; by E. Nögelsbach. The New Testament office; by E. Francke. Dr. Scheibel and the Lutheran church in Prussia; by H. W. Brandt. It also contains the usual variety of literary notices.

GREAT BRITAIN.

T. & T. Clark, of Edinburgh, have published as a part of their "*Foreign Theological Library*," (of which these are the first volumes that we have had the pleasure of receiving), three volumes of *Olshausen's Commentary* on the N. Testament. The first and second vols. are on the Gospels, and have prefixed to them the same distinguished author's "Proof of the genuineness of the writings of the N. Testament," translated by David Fosdick, Jr. The third vol. contains the Comment. on the Ep. to the Romans. The

work is got up in a very handsome style, and, for a British publication, the price is moderate, (it can be had in this country at from \$2 00 to \$3 00 per volume—each vol. containing from 290 to 430 p. 8vo.) To those acquainted with the character of Olshausen's Commentary we need say nothing in commendation of it. So far as we have had an opportunity of examining it, the translation is executed in a very satisfactory manner; but we propose, ere long, to give a more extended notice of this work. In the meantime, we cannot forbear suggesting, in this place, that an American edition of this work, edited by some one competent to the task, will be a most valuable addition to the libraries of our theologians and students.

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

1. *Loyola: and Jesuitism in its Rudiments.* By Isaac Taylor, Author of the *Natural History of Enthusiasm*. New York: Robert Carter & Brothers.

THE name of Isaac Taylor on the title-page of a new book, is pretty decisive evidence of that book's intrinsic merits. Allowing, even, that we do not expect to subscribe to all that he says, we always know with certainty, beforehand, that nothing stale, vapid, or flat will be served up to us, for Isaac Taylor's mind is too manly, too rich and powerful to deal in platitudes, or to make an empty parade. He has never yet treated any subject otherwise than with consummate ability. We entirely agree with a learned friend of ours, in regarding his work, entitled: "Physical Theory of another Life," as a most wonderful book, and we avail ourselves of the present opportunity, to commend it to the attention of those who have not read it. The subject, which he treats in the work before us, is one of great importance, of deep and permanent interest to mankind; and, in his mode of treating it, the peculiarities of the author's intellect, clearness of view and statement, depth and vigor of thought, are quite as conspicuous as in his earlier productions. While he strives to do justice to Loyola as a man,—in his character, his principles. and his designs, he exposes, with great acuteness,

his ridiculous extravagancies, and deals, with unsparing severity, with the system of belief and practice—popery—which could produce such absurd exhibitions, and such contradictory developments, as we find in the life, the career, and the system, of this remarkable man, in whom great intellectual power and uncommon shrewdness were singularly combined with the most fatuous fanaticism. Taylor possesses extraordinary sagacity in detecting, following up, and exposing, the aberrations and vagaries of human intellects, the vicious manifestations of the human heart and character, and the defects and inconsistencies of human institutions; and, in his dissection of Loyola's character, career, and institute, the anatomical scalpel, which he handles with admirable skill, is keen and two-edged. Not the smallest organ, not the slightest evidence of morbid secretion, in the subject before him for dissection, escapes him, and with an unflinching love of truth and right, he lays bare to view whatever he has detected. In the progress of his searching analysis, he has repeated occasion to contrast with Loyola his illustrious contemporary, our own Luther, and his remarks in this connexion, although, from the nature of his design, few and brief, are instructive and interesting.

Jesuitism may be in disgrace, but it is not dead; and we should not wonder, if, in the singularly mixed crisis which has overtaken the papacy, it should be again invoked, and summoned to resume its former position and labors. Taylor points out clearly its inherent and independent—independant of Rome—vitality. We doubt not, that it is stealthily and vigorously active in our own land. But, whether or not it may be any longer dangerous, Protestants cannot but have a deep interest in studying the character and procedure of the most unscrupulous, relentless, versatile and slippery antagonist, that Protestantism ever encountered. And to those who desire to look deep into this subject, the author's chapter on "the Purport of the Jesuit Institute," in which his acute intuition, and his powers of minute analysis and of close reasoning, are eminently exhibited, will afford welcome light and guidance. There is little sprightliness or vivacity about Taylor's writing: he is too serious a thinker to furnish mere entertainment—too earnest a spirit to endeavor to amuse. But his work now before us is very far from being heavy: if any should so find it, they would only prove, that they are themselves either too heavy or too light. To us its perusal, so far as we have been able to read it connectedly,

has not only afforded much valuable information, but been a delightful intellectual treat; and to those of our readers, who love to converse with clear and strong minds, we recommend it as a most instructive and interesting examination and expose of a most important subject. The book deserves a complete and thorough review, and we had marked many passages for extraction; but want of space compels us to limit ourselves to this cursory notice.

2. *The Four Gospels; arranged as a practical Family Commentary, for every Day in the Year.* By the Author of "*The Peep of Day*," etc. Edited, with an introductory Preface, by Stephen H. Tyng, D. D., Rector of St. George's church, in the city of New York. Illustrated with twelve highly finished steel engravings. NEW YORK: D. Appleton & Co., 200 Broadway. PHILADELPHIA: Geo. S. Appleton, 164 Chestnut St. 1850.

We have received a copy of this work from the publishers, and have endeavored to examine it sufficiently to enable us to express our opinion of it intelligently. It is different from all other commentaries that we have ever seen, and hence peculiar in its design, character and arrangement. It makes no pretensions to profound criticism or learned exposition, although the author evidently had her eye on learned commentaries. The work is strictly and purely practical, and its arrangement is as follows: The four Gospels are divided into 365 portions, one for every day in the year, and on each portion a short practical discourse, or rather, a series of practical observations, is presented. To each of these discourses an "Evening Scripture Portion, to be read in connexion with it, is subjoined. For example: we open at p. 97., and find the heading, "John IV. 39, to end. The conversion of the Samaritans, and the healing of the nobleman's son." On this we have a page and a half of observations, to which is added: "Evening Scripture Portion. 1 Thess. II. Converts to the Gospel." The next Section is: "Luke IV. 14-32. Christ preaches at Nazareth." At the end of the observations on this passage, we read: "Evening Scripture Portion. Is. LXI. The acceptable year."—This may suffice to exhibit the plan here followed. The work begins with the first chapter of John's Gospel, down to v. 18; and this portion is divided into three parts, with appropriate reflections on each.

The design of the work is, to promote the intelligent and practically profitable reading of the Scriptures in families, and more es-

pecially, to interest the minds of the young in the great subject of Redemption; "to show them," as Dr. Tyng says in his Introductory Essay, "simply, but clearly and effectually, what God really means to teach in his holy word,—to take off the dull, technical, and barren aspect under which this word habitually appears before them, and to make them feel, that it is really attractive, striking, and full of instruction, which they will truly love to receive. . . . The excellent author of this present familiar commentary,—a christian lady, if we are rightly informed,—has accomplished an important measure of this desired work." As we have read only detached parts of the work, we are, of course, unable to say, whether we could agree to all the author's remarks. But we have designedly examined her observations in several places, where polemic theology might be very naturally introduced, and are happy to say, that we have found a studious avoidance of matters of controversy and a strict confinement to points of deep practical interest to all alike. The author's sole aim appears to be, to accomplish the greatest amount of good in her power; to awaken, to instruct, to edify. The book exhibits much evidence of sound and careful thought, of large and truly liberal views, free from the prejudices of narrow-minded sectarianism. It is evidently the fruit of deep and healthy religious experience, and of a fervent desire to advance the best interests of our race, more especially by influencing the mind and heart of the young. We have read various portions of the work with great delight and edification, and can, we think, safely and cordially recommend it, as a most valuable contribution to the practical religious literature of the age. The book, an 8vo. volume of 548 pp. is elegantly got up; the binding, paper, and letter-press, are beautiful; the engravings are appropriate, and finely executed. We hope it will find its way, with its sound instruction, its gentle, but earnest and solemn admonitions, its wise and kindly counsels, into many a family circle, and be the means of exciting in many a love of the Scriptures, and of leading them to a saving acquaintance with the "friend of sinners."

3. *Outlines of Astronomy*, by Sir John F. W. Herschell, Bart. K. H. &c. &c., and E. Howell, R. J., &c. &c. With Plates and Woodcuts. Philadelphia: Lea & Blanchard, 1849.

We are pleased to find that a new edition of the above named work has been brought out by those enterprising publishers, Messrs.

Lea and Blanchard, Phila. The present is not a reprint of the edition of 1833, so justly and highly prized, both in the old and the new world, for the lucid and very interesting manner in which the leading truths and theories of Astronomy were presented; but it is an entirely new edition, revised, and, to a very considerable extent, rewritten by the distinguished author himself, presenting the science not as it was, but as it now is. Whilst the world was surprised with the announcement of the wonderful progress made in other departments of physical science, into which the eager mind of man sought to penetrate by experiment and observation, the old science of Astronomy was renewing its vigor and becoming young again. Within the last sixteen years, since the last edition was issued, the list of known planets has been increased from eleven to eighteen. That particular department of it called Siderial Astronomy has also been considerably enriched by the enlargement of the list of the periodical and variable stars, whose periods have been calculated, and of that of the double, triple, quadruple and multiple stars, as also that of the binary stars composing siderial systems, in which one revolves about the other in a regular orbit. The department of nebular Astronomy has also had a clearing up, especially since the construction of Lord Ross's great Telescope. What had seemed to be a gaseous nebulous matter dispersed through some portions of space, and which Sir William Herschel had supposed to be in a state of subsidence into stars, thus forming stellar clusters, has been seen to be, like others not so distant, only immense clusters not resolvable, except under the highest optic power; and thus at present there is not left any evidence of the nebular hypothesis which had so long called forth so much admiration. These and many other discoveries, which we cannot now enumerate, rendered it necessary that one whose powers of communicating are no less happy than his acquaintance with his subject is thorough, being the great Astronomer of our day, should again present to the public the science in its improved state. The present treatise is not strictly popular or "*elementary*, in the sense in which that word is understood in these days of light-reading." Embracing the whole of the truths and reasonings of astronomy, with only as much of mathematical explanation as necessary to the full comprehension of the subject, it will still require higher attainments for its satisfactory perusal than are possessed by the majority of readers. This is particularly true of the chapter on planetary perturbations, which

is treated in a new and satisfactory manner. The great body of the work, however, may be read with the highest gratification and profit by any one who is in the habit of reading with close attention. There is perhaps no book in the English language on this subject, which, whilst it contains so many of the facts of Astronomy (which it attempts to explain with as little technical language as possible), is so attractive in its style, and clear and forcible in its illustrations.

4. *The History of the Peloponnesian War, by Thucydides. By J. J. Owen, D. D.* New York: Leavitt, Trow & Co. 1849.

Professor Owen is entitled to the thanks of all true scholars for the service he has rendered in presenting to the American public an edition of this prince of Grecian historians, in so attractive a form, and with such an introduction as will secure for him the favor of all who desire to make his thorough acquaintance. Thucydides, from the earliest times, has been considered a very difficult author. Even Cicero tells us that he found many parts of his history almost unintelligible. A Greek author, whom Cicero could with difficulty construe, will not be very easy to the American school boy. If, therefore, in any school book, voluminous comments are allowable, they are proper in a school edition of Thucydides. With Dr. Owen as an Editor we have always been pleased. His editions of Homer and Xenophon we have examined with interest, and frequently recommended them to our classes. The present book is characterized by the same good taste, sound scholarship, and accurate discrimination which mark his previous labors. All that he does bears evidence of learning and care. We find fullness and variety of annotation, yet the notes are appropriate and free from all pedantic display, expressed in clear and precise language, leaving nothing, which requires elucidation, unexplained, designed really to aid the student in his studies and yet not to supersede his own efforts. He exercises an independent judgment, and seems to keep constantly in view the circumstances and wants of those for whom his work is intended. A feature in the work, which pleases us very much, is the attention which is every where paid to developing the train of thought, narrative and argument in the original, each chapter in the commentary being introduced by a concise yet full analysis of its contents in English. The typography of the work is beautiful, and reflects honor upon

the American press. The finely engraved maps of Greece, as it was in the time of the war, which is the subject of the history, adds much to the value of the book. We are gratified to learn that the Doctor is continuing his labors in this department of literature, for which he seems so well qualified, and we shall await with much interest the publication of the second volume of this great author, which he has promised the public.

5. *A philosophical Essay on Credulity and Superstition; and also on animal Fascination, or Charming.* By Rufus Blakeman, M. D. New York: D. Appleton & Co., Broadway. N. Haven: S. Babcock. 1849.

The writer of this work aims to bring the subjects, relative to which either credulity, or superstition is most strikingly exhibited by mankind, to the test of common sense, and of philosophical examination. While there are some points on which we are inclined to differ from him, inasmuch as he seems to carry his incredulity rather too far, we regard his discussion, as, on the whole, fair and satisfactory. We have read with particular attention his treatise on that monstrous system of absurdity, of nonsense undulterated, Homoeopathy: and to those who still have faith in its whimsies and its infinitesimal doses, we recommend the perusal of Dr. Blakeman's clear and sensible discussion. The style, though clear enough, is not always accurate, and delights, at times, too much in long words. The superstitious and credulous cannot do better than purchase the book, and read it attentively.

6. *The Living Authors of England.* By Thomas Powell. New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 164 Chestnut St. 1849.

We plead guilty to not knowing who Thomas Powell is. There are some passages in this book, which seem to indicate, that he is an Englishman, and yet the work is an original American publication, and entirely American in its spirit and feeling. But though we have never before heard of Thomas Powell, we, for one, thank him cordially for the volume before us, which is, certainly, a very delectable one. It makes us acquainted, more or less, with forty-five living English authors, to some few of whom we are barely permitted to make a passing bow, and exchange a few civilities, while with others we have the privilege of forming a closer acquaintance. The volume gives a brief account of the several authors' lives, criticises their productions, of which a number and

variety of specimens are given, gives a general estimate of their rank and position in the world of letters, and abounds in entertaining anecdote, and pleasant literary gossip. The book is one of those agreeable fireside companions, which, while they communicate interesting information, serve to recreate and refresh our minds, when wearied by the toil of our more serious pursuits. Its biographical sketches are very brief, its criticism is sound, fair and generous, sometimes, when the case requires it, smart and cutting, its anecdotes are spicy, exhilarating, and often exceedingly amusing, and its literary gossip is sparkling, piquant, and highly entertaining. The author promises to introduce to the public, in another similar volume, the living Authors of America. We wish him success, assured, that those who have read the book now before us, will be prepared to give the author, when it comes, a cordial welcome.

7. *The Practical German Grammar; or, a Natural Method of learning to read, write, and speak the German Language.* By Charles Eichhorn. NEW YORK: D. Appleton & Co., 200 Broadway. PHILADELPHIA: Geo. S. Appleton, 164 Chestnut St. 1850.

This work belongs to that class of practical school-books, which form a conspicuous feature of the improved and improving methods of modern scholastic instruction and training. Following the ordinary arrangement of synthetic grammars, but teaching every thing by examples and exercises, it avoids the excessive tediousness, and the burdensome diffuseness of Ollendorf; "it presents, in a form compact and easily surveyed, a comprehensive view of the forms and structure of the German language. The simplicity of arrangement, the clearness and fulness of illustration, and the strict consistency of consecutive development, according to the common system, which characterize this grammar, will greatly simplify and facilitate the study of the German language; and, as the exercises are designed to lead the student in evolving, for himself, the declensions and conjugations, his memory will thus be greatly aided in grasping and retaining the forms and inflections of the language."

S. *Mandeville's Series.*

- I. *Primary Reader*, designed for the use of the youngest children in our schools. II. *The Second Reader*. III. *Third Reader*, for common schools and academies. IV. *Fourth Reader*, for common schools and academies. V. *The Elements of Reading and Oratory*. All "By Henry Mandeville, D. D.," Professor

of Moral Science and Belles Lettres in Hamilton College.
New York: D. Appleton & Co., 200 Broadway. Philadelphia:
Geo. S. Appleton, 164 Chestnut St.

The last decennium has been quite productive of books, and of series of books, designed to teach the art of reading and speaking correctly and well; but those who are engaged in the instruction of children and youth, must have been often painfully sensible of the want of a series, in which the principles of reading and oratory are fully developed, thoroughly digested, clearly laid down, and judiciously reduced to rule and system. We think it will scarcely be disputed, that, of all who have attempted to supply this desideratum, Prof. Mandeville has been the most successful. He evidently brings to the work peculiar qualifications, aided by extensive experience in this very department of culture; and for the moral and religious character of his books, the character of the man is a sufficient guarantee. The series is duly, we may truly say, admirably progressive. The wants of different ages, and of different degrees of advancement, are strictly and wisely consulted. And, what is more, the books are attractive and entertaining to the young. We well recollect the dislike, with which we regarded some of the readers, through whose dry dissertations we were again and again, made to plod our weary way, in our school-boy days. Here the abstract discussion, and the gravely hortatory inculcation of truth and duty, so uninviting to children, is entirely avoided, and attractive illustration, by pleasing conversation and narrative, and by beautiful and illustrious examples, is substituted in its place. It has, evidently been the Professor's design, in compiling his Readers, to make the necessary instruction and training in reading, an agreeable exercise to "the little folk." There are entertaining anecdotes, interesting scraps of history, instructive conversations, narratives which practically illustrate, and, by showing them up in an engaging light, forcibly commend patriotism, benevolence, industry, good temper and patience, and the other virtues so important to human life, and withal, true piety, as the basis of all goodness; whilst, by means of a great variety of anecdotes and incidents, the many vices which prevail among us are suitably exposed and rebuked. Yet, with the compiler's studious endeavor to render his books attractive and entertaining, nothing trifling or frivolous is introduced. There are letters, extracts from speeches, and portions of Scripture, and other articles of a grave,

and always healthfully instructive nature. Though we have not read these books through, we may safely venture to judge from their general character, that every page is designed to teach something good, and to commend it to the young. Of the book last mentioned above, which is designed for the most advanced pupils, Professor Mandeville is, in the proper sense, the author. This will be found, in its clear and ample development, its thorough discussion, and rigid application of sound principles, in its copious explanation and elucidation of well-digested rules, an invaluable aid to those, who are employed in instructing higher classes in the art of reading and of elocution. The work contains a valuable chapter on a most important, but much neglected subject; we mean punctuation. We have used this, successfully, with a college freshman-class. The series is most cordially recommended to the attention of all concerned or interested in the instruction of children and youth.

9. *Exercises in Greek Prose Composition, adapted to the first book of Xenophon's Anabasis.* By James R. Boist, Professor of Greek in Brown University. New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 164 Chestnut St. 1850.

The Appletons seem determined, that there shall be no lack of good books for the study of the classic languages. In the one here before us, a peculiar plan—and it strikes us as a very happy one—for exercising students in Greek prose composition, has been adapted. The author speaks as follows in his Preface: "The following exercises were prepared simply as an accompaniment to the First Book of the Anabasis. They consist of easy sentences, similar to those in the Anabasis, involving the same words and constructions, and are designed by frequent repetition to make the learner familiar with the language of Xenophon. Accordingly, the chapters and sections in both are made to correspond. . . . In writing these Exercises, it is impossible to study the expressions of Xenophon too carefully, or to imitate them too closely; and the fact, that the learner has continually before him a model so faultless, so purely Attic, is conceived to be no small advantage." This is sufficient to exhibit the character of the work. Its entire arrangement is excellent, and, if used with careful attention and assiduous fidelity, it cannot otherwise than contribute largely to the student's knowledge and appreciation of pure, elegant, Attic

Greek, and enable him to avail himself, to a considerable extent, of that beautiful medium for the expression of thought.

10. *The Shakspearian Reader*: a collection of the most approved plays of Shakspeare; carefully revised, with introductory and explanatory notes, and a memoir of the author. Prepared expressly for the use of classes, and the family reading-circle. By John W. S. Hows, Professor of Elocution in Columbia College. New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 164 Chestnut St. 1849.

This book, put forth by our friend, Prof. Hows, scarcely needs any recommendation. Its design is, to render Shakspeare's plays fit to be used in schools, and to be read in the family-circle. Every sober-minded person, acquainted with the works of the prince of dramatic poets, regrets the many blemishes which disfigure them; the double-entendres, and the coarse and lewd language, which often shock the taste and offend the modesty of those, whose sense of propriety, and love of sound morals, attend them every where. Such readers know, that Shakspeare's works, in their entirety, are not fit to be used in schools, and, if possible, still less so to be read aloud at the domestic hearth. It is with a view to adapt a number of his most beautiful dramatic compositions to these purposes, that Prof. Hows has prepared the work before us, in which the plays introduced are thoroughly expurgated of every thing offensive; he has also made a few alterations in the text, and omitted the less interesting portions, supplying, in their place, brief explanatory and connective notes. This attempt to render Shakspeare's immortal works fit reading for the young, and acceptable to the serious and refined of every age, will, we trust, commend itself to the good taste and judgment, and the correct feeling of our reading public in general. We wish the work success.

11. *The Story of Little-John*. By M. Charles Jeannel, Professor of Philosophy in the Royal College of Poitiers. "*My little children, love one another,*" St. John, C. 18. Translated from the French, by F. G. Skinner. New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 164 Chestnut St. 1850.

In his dedication of this work to American mothers, the translator says: "Under the simple title of Little-John, a founding, this work has been so prepared by a scholar of eminent learning and piety, in reference both to style and topics, as that, while your children are learning to read, even at the tenderest age, their minds

will be impressed with useful knowledge, and the soundest principles of morality and virtue. With these true objects of a sound education constantly in view, the accomplished author has employed original fables to amuse, and biographical sketches, drawn chiefly from Scripture, of men and women distinguished for wisdom and piety." So far as we have had time to examine for ourselves, we regard this work as a most valuable and delightful gift for children. In a simple and most pleasing form, it communicates a great deal of profitable and interesting information, teaches many important duties, aims to excite a love of the Scriptures, and to commend a life of usefulness and virtue; and it is, above all, designed to lead the young to the blessedness of early piety. The exterior outfit is very beautiful. Parents in search of books, that may not only entertain and instruct their children, but bring the influence of religion to bear upon them, will find this admirably suited to aid their pious purposes.

12. *The American Manual.* By J. B. Burleigh, A. M. Philadelphia: Grigg, Elliot & Co. 372 pp. Svo. 1849.

This volume contains a brief but comprehensive outline of the origin and progress of the political powers and the laws of nations, an excellent commentary on the Constitution of our Republic, and a lucid exposition of the duties and responsibilities of citizens and magistrates, with questions, definitions and marginal exercises. The design of the work is to develop and strengthen the moral and intellectual powers of the young, to impart an accurate knowledge of the nature and necessity of political wisdom, to awaken in the rising generation a devotion to the Union, and to imbue their minds with a love for our political institutions. The author has prepared a work, which will be of great practical utility, and on a plan which must give prominence to any reading book intended for schools. It supplies a deficiency which has long been felt by teachers. The marginal exercises, which are a new and important feature, will give the pupil an accurate use of words, and, by exciting him to habits of investigation and reflection, will materially aid the instructor. The statistical tables appended, will not only be useful to the pupil, but they will render the book of value to business men for reference. We like, too, the moral tone of the work. It presents to the youthful mind the purest principles of patriotism, urges the necessity of the universal dissemination of education, and, on every page, inculcates the soundest morals.

The book has received the highest endorsement from all who had carefully examined it, and we take pleasure in commending it to the attention of the American public, especially to those who are engaged in the business of education.

13. *Orations and Occasional Discourses.* By G. W. Bethune, D. D. New York: Geo. P. Putnam. 1856. pp. 428.

This is a most interesting volume, containing discourses, etc. delivered by the author on various occasions, and embracing the discussion of the following topics: Genius—True Glory—Leisure, its uses and abuses—the Age of Pericles—the Prospect of Art in the United States—the Death of Harrison—the Eloquence of the Pulpit—the Duties of Educated Men—the Duty of the Patriot—a Plea for Study—the Claims of our Country upon Literary Men. The frequent solicitations for copies of the addresses suggested the propriety of their publication in the present form, and we are sure, the Doctor's numerous admirers will be gratified with their appearance. We are not surprised that their delivery attracted so much attention, and made so deep an impression upon the public mind, for we seldom meet with more finished and eloquent discourses. They are conceived in the finest taste, indicating genius of the highest culture, full of elevated thought and the purest and most patriotic sentiments, clothed in language the choicest, and abounding in most beautiful and apt illustration. They together fully sustain the reputation of their gifted and honored author, and will amply repay a perusal.

DEFERRED ARTICLES.—We regret greatly that our narrow limits have prevented us from inserting in the present No. several Articles that we have had on hand for some time, as well as several others with which our contributors have recently favored us. Among these we enumerate a Review of "*Fleming on Prophecy*," "*Reflections on the state of the church in Norway*," "*Our Office*," and the conclusion of "*The means employed by God for man's Recovery*." This last, especially, we were very sorry to be compelled to divide, as it is not longer than we expect such articles usually to be. But the unexpected length of several preceding Articles compelled us to do this in order to ensure that variety in the contents of the Review for which we suppose the taste of its readers calls. The Article on "*Symbolical Theology*," from the pen of one of our most distinguished theologians, came to hand too late for the present, but shall appear in our next No. Communications ought to be in our hands at least two months before the publication of the Review.—We hope that our friends will understand from this exposé the necessity of an increase of our subscription list, in order that we may increase the contents of each No. to at least two hundred pages. Contributions to this amount, we are well assured, we can readily obtain, and that there is a demand for this amount of such literature, we are well assured—in fact, the single department of *Church-history*, in which we have just made a beginning, would, of itself, cover the greater part of this space. But in order to be justified in publishing a quarterly No. of 200 pages, we ought to have at least 1500 subscribers, whilst we have not yet obtained our first thousand. We therefore, commend this subject to the serious consideration of the friends of the Review, hoping that they will take such action as seems called for by the circumstances.

ERRATUM. No. 2.—page 250, second line from bottom, as an ambiguous one, read *though* an &c.